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WASHTENAW

JEWISH NEWS

May 2012 Iyar/Sivan 5772 Volume XXXVI: Number 8 FREE

Celebrate Israel event salutes Jerusalem, City of Peace

Eileen Freed, special to the WJN

The Ann Arbor community will gather to commemorate Israel's 64th birthday and to celebrate Israel's capital city, Jerusalem, on Sunday, May 20, from 1–4 p.m. at the Jewish Community Center of Greater Ann Arbor. A Walk for Israel, coordinated by Jewish Hikers of Michigan (JHOM) and Temple Beth Emeth (TBE), will start at 12:30 p.m.; registration for the walk begins at 12:15 p.m. The walk heads out from the JCC and ends with a grand welcome during the festival opening ceremony.

Celebrate Israel 2011

Celebrate Israel brings together representatives from Greater Ann Arbor's Jewish communal organizations to conceive, program and implement a joyous celebration of Israeli innovation, creativity and culture for hundreds of celebrants of all ages. Celebrate Israel committee chair, Laurel Hern, looks forward to the festival. "This day is always a wonderful day full of fun as well as a special day for everyone to gather and celebrate what we love about Israel. With the participation and support of Ann Arbor's Jewish organizations, it is truly a community event that I'm proud to chair and an event that everyone will enjoy."

As in previous years, participants will enjoy Israeli dancing, tasty Israeli street food and top-notch entertainment. There will be fun Israel-themed activities for the entire family. Highlights include the "Jerusalem Light Rail" express train, a quick sketch artist Darrell Swift ($10/sketch), street performers, return of the Moshav Nahalal tent and much, much more. Desert Embroidery, a cottage craft women's cooperative whose members are Israeli citizens of Bedouin ethnicity, returns to Celebrate Israel. The booth will sell handiwork based on traditional patterns and will benefit the women who live in the Negev and strive for a better life for themselves and their families. A unique activity coordinated by volunteers from Beit Ha'Tfutsot: The Museum of the Jewish People, will give participants the opportunity to share their family stories. Photos, recipes or stories may be sent in advance to eileenfreed@jewishannarbor.org or brought to the event. "The aim of the many new activities added to this year's event is to add even more energy and excitement to what has become an Ann Arbor tradition,"

continues on page 30

Jewish Film Festival highlights

Karen Freedland, special to the WJN

The Jewish Community Center of Greater Ann Arbor, along with the Michigan Theatre and the Jewish Community Center of Metropolitan Detroit, are bringing the 11th Annual Lenore Marwil Jewish Film Festival to the Michigan Theater April 29–May 3. All seats are $10, or a Film Festival pass to all of the Ann Arbor films is $80 for JCC members or $85 for non-members. Tickets and passes are available at the Michigan Theater Box office or at the JCC. The entire festival listing can be found on the JCC website.

Scene from *Mabul, The Flood*

The festival features 15 films and documentaries plus two guest speakers over the five day event. The films are from Israel, Poland, England, Germany, Canada and the United States. This year's roster opens Sunday, April 29, at 2 p.m. with *An Article of Hope*, the story of Ilan Ramon, Israel's first astronaut. This moving documentary will be followed by the award-winning animated short, *Cohen on the Bridge: Rescue at Entebbe*. These inspirational films will appeal to adults and young people as well. The sponsor reception will be held Sunday evening at 6:30 p.m. at the Michigan Theater. Following the sponsor reception, the community is invited for an 8 p.m. showing of *Reuniting the Rubins*, a heartwarming comic drama that will resonate with anyone that has attended family gatherings.

On Monday, April 30, at 1:30 p.m., the featured film is *The Dybbuk*, the classic

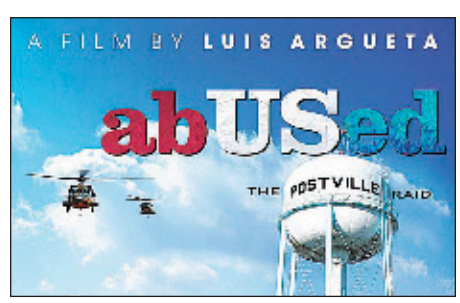
continues on page 30

Film and discussion on Agriprocessors

Michael Appel, special to the WJN

On Monday, May 7, at 7 p.m., the Social Action Committee of Beth Israel Congregation, will present a program on the raid on Agriprocessors and subsequent events.

The largest immigration raid ever in the United States occurred in Postville, Iowa, on May 12, 2008. Some 400 workers at Agriprocessors—the largest kosher slaughterhouse and meatpacking plant in the U.S.—were arrested and many were deported. The impact of the raid on the lives of workers and their families, and on the small town of Postville, is depicted in the documentary film, *Abused: the Postville Raid*, by Luis Argueta. The raid also reverberated throughout the Jewish world—with high profile articles in the *Forward*, the sentencing of plant owner Sholom Rubashkin to 27 years in federal prison, and an ongoing discussion about how the treatment of workers should be considered in the *kashrut* certification process.



Along with viewing the documentary, there will be a discussion of the Jewish implications of the events at Postville. Bob Savit, a member of the Ann Arbor Orthodox minyan, with family in the Postville area, will recount his successful efforts to raise funds from the Ann Arbor Jewish community to help workers and their families.

The Beth Israel Social Action Committee, which contributed funds both in support of Savit's efforts and to finance the documentary, will also lead a conversation on Jewish approaches to workers' rights and on Magen Tzedek, an initiative of the Conservative Movement to provide "an ethical certification for kosher food."

The program will take place at the Jewish Community Center of Greater Ann Arbor. The program is free, but donations to the filmmaker will be accepted. ■

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"The Art of Marriage" is focus of JLI course

Rabbi Aharon Goldstein, special to the WJN

A new series of classes on the secrets of successful marriage will begin the six-week course on Tuesday, May 8, at the Chabad House, and the Jewish Community Center of Greater Ann Arbor. Regardless of marital status, all are invited to attend the six-session course, presented by the Rohr Jewish Learning Institute (JLI) and taught by Rabbi Goldstein.

The Art of Marriage will go far beyond platitudes, to cover topics at the heart of modern marriage. Does marriage still serve any purpose at all? How far should one go to make a marriage work? When is divorce the best option? Included as well are Jewish bedroom secrets, from ancient texts, on how to increase intimacy in marital relationships.

"Beautiful, inspiring, but most of all practical," says Dr. Patricia Love, author of *How to Improve Your Marriage Without Talking About It*, one of Amazon's top two marriage books. "Whether your marriage is magical or miserable, this vital course is designed for you."

Judaism views a loving marriage as a spiritual as well as a human ideal. The Art of Marriage shows students how to attain that for themselves and for their spouses, with timeless lessons from both modern and ancient Jewish texts such as the Talmud and Zohar.

"Judaism venerates marriage and therefore has a long history of looking to enhance the marriage experience. The course is not only about providing techniques for success in marriage, it's about changing your attitude toward your spouse and toward marriage in general," explains JLI's Rabbi Naftali Silberberg.

Like all JLI programs, The Art of Marriage is designed to appeal to students at all levels of Jewish knowledge, including those without any prior experience or background in Jewish learning. All JLI courses are open to the public, and attendees need not be affiliated with a particular synagogue, temple, or other house of worship.

Interested students may call 995-3276 x 2, or visit www.myJLI.com for registration and other course-related information. JLI courses are presented in Ann Arbor. ■

Jewish Learning Institute class, winter 2012

Course description

- The Case for Marriage. Is there still a need for marriage in today's world? What purpose does it serve, psychologically and spiritually?
- Jewish Bedroom Secrets. Judaism has much to say about the physical side of marriage. This lesson draws upon the wisdom of the Kabbalah and shares practical tools to increase spousal intimacy of heart, mind, body, and soul.
- Will my Spouse Ever Change? What if only one partner is committed to improving the marriage? This lesson examines the ideal of an expectation-free relationship, and how to value your partner for who they are.
- Becoming a Better Half. Marriage can bring out the best and worst in people. This lesson focuses on the individual character traits that influence marriage. We also explore how marriage can be a tool for self improvement.
- Danger Ahead. How does one defend a marriage from the threats of boredom from within and temptation from without? This lesson shows ways to form and fortify an exclusive and powerful relationship.
- Make Up or Break Up? How far should you go to make a marriage work? This lesson explores Jewish insights on divorce that provide powerful instruction on how to stay married when the going gets tough.

WASHTENAW JEWISH NEWS

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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Program to focus on painter, artist, genius, Mark Rothko

Tim Grimes, special to the WJN

Join Performance Network Theatre and the Ann Arbor District Library on May 8, 7–8:30 p.m., for an evening focusing on Mark Rothko, the famous abstract painter and the subject of the Tony award-winning play, *Red* (now showing through May 27 at the Performance Network). University of Michigan History of Art Department PhD student Grant W. Mandarino will lead the discussion on Rothko's life and work.

> *"The people who weep before my pictures are having the same religious experience I had when painting them. And if you say you are moved only by their color relationships then you miss the point."*
>
> **- Mark Rothko**

John Logan's critically-acclaimed play *Red* paints an emotionally moving picture of this fiery abstract expressionist as he worked intensely on his paintings and struggled with personal demons to bring forth what would ultimately be his life's greatest achievement.

For two years, from 1956–58, Rothko worked feverishly in his studio on Manhattan's Lower East side, on what was at the time the costliest commission in art history. A Russian immigrant Jew from humble beginnings, he worked to produce a series of enormous murals that would adorn that bastion of capitalism—the famous Four Seasons Restaurant in Mies Van der Rohe's Seagrams Building.

What was Rothko's career before this unprecedented assignment? What was his fate after this commission? What was his legacy? Find out more about this master artist at this informative event.

Presenter Grant W. Mandarino specializes in modern painting and visual culture. His re-search focuses on the intersection of art and politics in Germany between 1923 and 1933, but his broader interests include: artistic radicalism, Cold War-era abstract painting, Marxist art historiography, film, and the history of espionage. In addition to regular teaching duties, Grant works as a freelance art critic and has published reviews in journals such as *Artnet Magazine, USart, The Stranger, Ann Arbor Observer,* and *H-Net German*.

The Performance Network Theatre is located at 120 East Huron Street. There is no charge for this lecture, however there is limited seating. For more information on this lecture at the Performance Network, call the library at 327-4555 or visit the website at aadl.org. ■

JCC to present art by Aviva Kleinbaum

Karen Freedland, special to WJN

The Jewish Community Center of Greater Ann Arbor welcomes artist Aviva Kleinbaum to the JCC's Amster Gallery. The exhibit will open May 7 and runs through the end of June. The artist's reception will be May 20, at 6 p.m., at the JCC.

Aviva Kleinbaum was born in Iraq and raised in Israel. According to Kleinbaum, she paints emotion, attitude, and state of mind. "Art is a visual expression of thoughts and feelings," she explains. "It lacks a concise message; its power is igniting each person's own thoughts and feelings. I work with many media in different ways because I see the same feelings applying in different ways. Happiness and sadness are not consistent; they have different colors, ways and effects in different situations. The outcomes of feelings are also varied. The different colors and media reflect these differences in states of mind."

Kleinbaum has 15 years' experience as a psychotherapist, consultant, and executive coach. She grew up in three different cultures, and is fluent in three languages. She came to recognize intent and purpose before the surface words. Being trained as a psychotherapist deepened those tendencies. Kleinbaum holds a bachelor's degree in sociology and master of social work degree from the University of Michigan. She has beena public lecturer on change and organizational culture. Currently, Kleinbaum resides on a farm in Saline with her husband, and raises sheep when not working on her art.

To RSVP for the reception, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org.

Chaverim BíShirim to perform May 6

Marilyn Krimm, special to the WJN

Chaverim B'Shirim will perform excerpts of two shows by Jerry Bock and Sheldon Harnick (of *Fiddler on the Roof* fame), on May 6, at 3 p.m. at the Jewish Community Center of Greater Ann Arbor.

The first show, *Fiorello*, is the story of the life and times of Fiorello LaGuardia, mayor of New York City, from 1934 to 1945. The songs selected show La Guardia's dedication to the citizens of the city by his breaking the political hold of Tammany Hall, and removing the corruption in elections and running of the city. He established merit employment in place of patronage. The themes are very relevant to the present political environment.

The second show, *She Loves Me,* is the story about the parfumerie where characters George and Amalia work. The couple are secret pen pals, and are not really friendly; but, after an almost meeting, that changes. One of their co-workers is truly predatory and is caught and dismissed.

Refreshments will be served following the performance. There is no charge for the concert but donations are appreciated.

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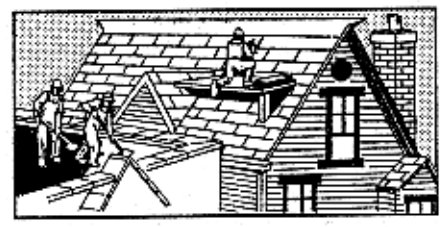

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Leading the way at JFS

Roz Keith, special to the WJN

Jewish Family Services is in its 19th year serving the residents of Washtenaw County, providing critical services to both the Jewish and non-Jewish community. Just recently, the agency honored Carol Amster with the Claire and Isadore Bernstein Leadership award for her dedication, service and support of JFS and the Jewish community. Carol authentically lives the Jewish value of *tikkun olam* (repairing the world) and believes it is critical to teach by example. Both Carol and her late husband Herb always recognize the impact of using their name to lead the way. In the true spirit of The Bernstein award, the Amsters led by setting an amazing example, by mentoring and nurturing those who needed their advice, by stepping up to support new endeavors, and by making sure that the community grows from strength to strength.

Left to right. Carol's family at the ceremony: Lauren Amster, Zack Amster, (grandchildren), Aaron Amster,(son), Lisa Schoenberg, (daughter), Doug Schoenberg, (son-in -law)

In addition to the honor bestowed upon Carol, JFS also celebrated Herb Amster's legacy by launching a 5-year campaign to create and grow The Herb Amster Center. The Herb Amster Center will be leading the way by creating sustainable, revenue-producing businesses to provide the needed income for JFS to sustain and expand its service to the community. Both Carol and Herb have dedicated themselves to the enhancement of the community through arts, science and human services and are recognized for leading the way by serving as inspiring examples of personal excellence.

The services that JFS provides to individuals and families are also leading the way… in quality, innovation and responsiveness. The agency is proud to be at the forefront of the professional community, holding itself to the highest standards. This, however, cannot be sustained under the current model; 70 percent of the agency's funding comes from grants which is unreliable and unpredictable.

Lisa Schoenberg, Herb and Carol's daughter, expressed her pride: "It's an honor to have JFS, an organization my father was so passionate about, create such a meaningful tribute to him and his vision." She understands that her father's goal was for JFS to be "sustainable and financially strong." The Herb Amster Center is "the key to achieving that."

Carol and Herb helped the agency through huge leaps of development by supporting the agency's vision, helping sustain its mission, and being a part of its future. The agency is grateful to Carol and her family for naming Jewish Family Services as the organization to carry on Herb's name through this wonderful new endeavor; The Herb Amster Center is a new division of JFS which, once operational, will be focused on entrepreneurial, revenue-generating services to provide the agency with sustainable income.

Why does this matter to JFS and the Jewish community? With reliable funding sources decreasing and the needs of the older adult community increasing, it became clear that a solution was needed to cover the costs associated with providing these services. "For several years, and with Herb's input as a member of the JFS Business Development committee, the agency looked for a solution which would produce sustainable revenue, expand services (while remaining true to the core foundations) and use the nationally recognized expertise of our staff to continue offering high-quality services," said Bob Miller, JFS board member and vicepresident of JFS' Community Outreach and Development,

Carol Amster speaking after award acceptance

The Herb Amster Center is an incredible opportunity to enable the continuity to provide essential services, to build for the community and to create new initiatives to improve the lives of those in the community who so dearly need and deserve support. As JFS embarks on its 20th anniversary year, there couldn't be a better start to celebrate accomplishments, remain vital, enhance services and to lead the way.

Jewish Family Services relies on everyone in the community—as supporters, volunteers, and community members—so that it can continue to be "your family in the community." The JFS 2012 annual campaign, Wrap Your Arms Around the Community, is underway. There are several ways to contribute financially including (but not limited to) a gift or pledge to the annual campaign (paid monthly or quarterly), a "Gift of Gratitude" to honor or recognize a loved one or other important individuals in one's life or an earmarked gift for a specific service. In addition, reach Alan Cotzin via email at acotzin@gmail.com or call him at 604-2143 or 769-0209 for major or planned-giving assistance for both JFS and The Herb Amster Center. For Annual Campaign donations and "Gift of Gratitude" recognition, contact Cindy Klein at cindyk@jfsannarbor.org or call her at 769-0209. To make a donation online, visit www.jfsannarbor.org. ■

MAY SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

Merrill Poliner, special to the WJN

Tuesdays

10 a.m.: Washtenaw Community College Bible Literature and History Class taught by Dr. Lizbeth Fried. This semester's class, studying the Dead Sea Scrolls began on April 24th and goes for 6 weeks. Call 971-0990 to register.

11 a.m.: Energy Exercise© with Maria Farquhar. $4 per session, or 3 sessions for $10.

Noon: Dairy Lunch Buffet. $3 per person.

1 p.m.: Games and Activities. Join in for a variety of games and activities including mahjong, quilting for the patients of Mott Hospital, art projects, and other card games.

1 p.m.: Wii sports including bowling, tennis, golf and baseball. No sports or computer experience necessary.

1 p.m.: Open Computer time – tutor available. Call for reservations and more information.

Thursdays

10 a.m.: Energy Exercise© with Maria Farquhar. $4 per session, or 3 sessions for $10.

11 a.m.: Current Events with Heather Dombey. A discussion of this week's news. Bring items of interest for group discussion.

Noon: Dairy Lunch Buffet. $3 per person.

1 p.m.: Thursday Special Events and Presentations (see below for details).

2:15 p.m.: Sidney Warschausky Literary Group facilitated by group members. Call Merrill Poliner, 971-0990, for more information and the title of the current book.

Fridays

1:30 p.m.: Yiddish Reading Group at the JCC. Call Ray Juni for additional information at 761-2765.

Special events

Tuesday, May 1

12:30 p.m.: Group trip to the Michigan Theatre for the **Jewish Film Festival** showing of *Dolphin* at 1:30 p.m. Senior rate tickets and transportation **must** be reserved and paid for through the SPICE program. Call Merrill at 971-0990 for more information.

Thursday, May 3

12:30 p.m.: Birthday celebration for all with May birthdays! Bring family and friends for lunch and birthday cake.

1 p.m.: Dr. J. Scott Roberts, associate professor of Health Behavior and Health Education and director of the Public Health Genetics Program at the University of Michigan, will speak to the group about mild cognitive impairment and the REVEAL study (Risk Evaluation and Education for Alzheimer's Disease) which is investigating the impacts of genetic risk for Alzheimer's disease.

Thursday, May 10

12:30 p.m.: A registered nurse from **Care Response** will take and record blood pressures and address any questions Free.

1 p.m.: Dave Waskin, professor of composition and journalism at Washtenaw Community College, will speak to the group.

Wednesday, May 16

1 p.m. Afternoon Delights Concert sponsored by the Ann Arbor Symphony Orchestra held at the JCC. Featuring Ann Arbor Symphony Orchestra Brass Quintet. Refreshments at 1 p.m. Concert begins at 1:30 p.m.

Thursday, May 17

1 p.m.: After a successful session, making challah covers, the mitzvah project continues with the creation of kiddush cups for the JCC's Early Childhood Center classrooms. All supplies will be provided, just bring your creativity and ideas.

Thursday, May 24

1 p.m.: Students from the University of Michigan Community Nursing Program will present on living with chronic pain.

Thursday, May 31

1 p.m: Join us for a musical afternoon starring the "Klez Kids," the klezmer band of the Hebrew Day School.

Hadassah update

Eileen T acker, special to the WJN

A group of 12 dedicated members are doing what they can to keep the Hadassah spirit alive in Ann Arbor. Maxine Solvay and Barb Mintz continue to solicit donations for the many worthwhile programs in Israel and projects in the United States; Michele Israel keeps the chapter's financial records in order; Charlene Yudowin handles membership while Amy Hamermesh keeps membership records up to date; Marci Feinberg emails pertinent information to Hadassah members; and Sue Adler sells certificates and trees.

Hadassah certainly isn't all work and no fun. Julie Ellis and her crew are already planning for another Game Night for the fall. Martha Young and Heather Dombey are starting a new Hadassah Book Group. Their first meeting will be a vegetarian potluck at Martha Young's home on Thursday, May 10, at 7 p.m. The first book to be discussed is *The Man in the White Sharkskin Suite*, by Lucette Lagnado, and is available in paperback. The book group is open to all Hadassah members and a $10 charge will off-set activities. Anyone interested in joining can contact Heather Dombey at 677-3504 or email her at heatherdombey@comcast.net

Hadassah is proud to be a sponsor of the Celebrate Israel Event, chaired by Hadassah member, Laurel Hern. Anyone interested in coordinating a Hadassah table at this event should contact Eileen Thacker at 302-1810 or tethacker@yahoo.com.

With articles in the *Washtenaw Jewish News*, updates to the chapter email list and Central States Update (a newsletter about the Hadassah Region), Hadassah is doing its best to keep members informed. One exciting new development is the recently opened Sarah Davidson Hospital in Jerusalem, a source of pride for all Hadassah members. To be added to the email list, send your information to Marci Feinberg at cytomi2@gmail.com. Julie Ellis has offered to keep those who do not have access to the Internet personally informed about Hadassah happenings; contact her at 665-0439.

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2012–2013

SEP	21–22	Kidd Pivot Frankfurt RM: *The Tempest Replica*
	27	Chicago Symphony Orchestra/Muti
	28–29	Suzhou Kunqu Troupe
OCT	4	Basiani
	5	Mariachi Vargas de Tecalitlán
	6–7	Aspen Santa Fe Ballet
	10	Jerusalem Quartet
	11–13	Théâtre de la Ville: Ionesco's *Rhinoceros*
	20	Murray Perahia, piano
	27	Mariinsky Orchestra/Gergiev
NOV	11	Belcea Quartet
	16	Gilberto Gil
	17	Dave Holland Big Band
DEC	1–2	Handel's *Messiah*
	8	Dianne Reeves Quartet with Raul Midón
JAN	8–13	National Theatre Scotland/*Prudencia Hart*
	13	Detroit Symphony Orchestra/Slatkin
	17–18	Gabriel Kahane & Friends
	21	From Cass Corridor to the World: A Tribute to Detroit's Musical Golden Age
	25–26	Martha Graham Dance Company
	31	Jazz at Lincoln Center Orchestra with Wynton Marsalis
FEB	1	Angélique Kidjo
	2	New Century Chamber Orchestra
	9	Berlin Philharmonic Woodwind Quintet
	14	The King's Singers
	15	Kodo
	16	Amjad Ali Khan, sarod
	17	Handel's *Radamisto*
	20–24	Propeller: Shakespeare's *Twelfth Night* and *The Taming of the Shrew*
	23–24	New York Philharmonic/Gilbert
MAR	13	Artemis Quartet
	14	Anne-Sophie Mutter, violin
	16	Yo-Yo Ma/Silk Road Ensemble
	23	Hamid Al-Saadi/Amir ElSaffar
APR	4	Darius Milhaud's Oresteian Trilogy
	6	Esperanza Spalding Radio Music Society
	10–14	1927: *The Animals and Children Took to the Streets*
	12	Takács Quartet
	18	Bobby McFerrin: *SpiritYouAll*
	20	Alison Balsom, trumpet, and the Scottish Ensemble
	24	Ragamala Dance: *Sacred Earth*
	27–28	SITI Company: *Trojan Women (after Euripides)*

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This month at the JCC

Karen Freedland, special to the WJN

Walking tour with a2 Modern in Ann Arbor Hills

Join the Jewish Community Center of Greater Ann Arbor in an exploration of Ann Arbor mid-century architecture on Thursday, June 7, at 5:30 p.m. Walk through Ann Arbor Hills with a member of a2 Modern group as the guide leads the group through a concentrated pocket of mid-century modern architecture. Learn which architects designed houses for whom during the 1950s and 1960s. The architects featured will include Robert Metcalf, George Brigham, William Muschenheim, Herb Johe, Edward Olencki and David Osler. This tour will be an exterior housewalk and is limited to 20 persons. The cost is $10 for JCC members and $15 for non-members. Details on the meeting place will be given with RSVP confirmation.

Bicycle Riding Club

The Jewish Community Center of Greater Ann Arbor is starting a bicycle club that will meet the first Sunday of each month. All levels of riding skill are encouraged to join. The JCC is looking for community members to volunteer to lead the group on a rotating basis each month. Rabbi Robert Levy is leading the ride on May 6, beginning at 9:45 a.m. Anyone interested in leading fellow cyclists should contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org.

Gardening Club meeting May 21

Join fellow gardeners at the JCC for a monthly Gardening Club get together on Monday, May 21, at 7 p.m. at the JCC. Learn new tips, get ideas and have a general good time. There will be monthly speakers, workshops, plant exchanges and more. A $5 drop in fee will be collected at the door. The June meeting is Monday, June 18.

JCC to form Jewish Theatre Ensemble

Those interested in performing Jewish plays, and musical performances with Jewish themes, are invited to the first meeting of the JCC's Jewish Theatre Ensemble. Meet with fellow thespians and performers to start developing a Jewish community theatre group. The first meeting will be Tuesday, May 22, at 7 p.m., at the JCC.

Local authors invited to the 2012 JCC Jewish Book Festival

Local authors are invited to participate in the 2012 JCC Jewish Book Festival, which will take place November 7–18 at the JCC. Authors whose books have been published in late 2011 or in 2012 are welcome to participate in this celebrated community event.

Class on Judaism with Michael Weiss

The JCC's Adult Education Department will present "Judaism on the Fringe: Mapping the Boundaries of a Covenantal Community," taught by Michael Weiss, who will return to the JCC in May with a captivating 3-week course. By asking the question, "What is Judaism?" is to look closely at what Judaism isn't. Throughout history, there have been groups of Jews (or pseudo-Jews) that have skirted, and in some cases, crossed the boundaries of Judaism and become something else. This series of three classes looks at case studies of such groups. Weiss' courses are original and intriguing. The classes will take place from 4–5:30 p.m. at the JCC. Class fee for JCC members is $60; non members are $70. Classes are:

- May 20: Samaritans: Good, Bad, and Otherwise.
- June 3: Sadducees, Pharisees, Essenes, Christians: Who was a Jew?
- June 10: Karaites vs. Rabbanites: Defenders of the Faith.

To register for classes, RSVP for clubs, or for more information on JCC programs, contact Karen Freedland at 971-0990 or karenfreedland@jccfes.org.

Afternoon Delights Concert stars A²SO quintet

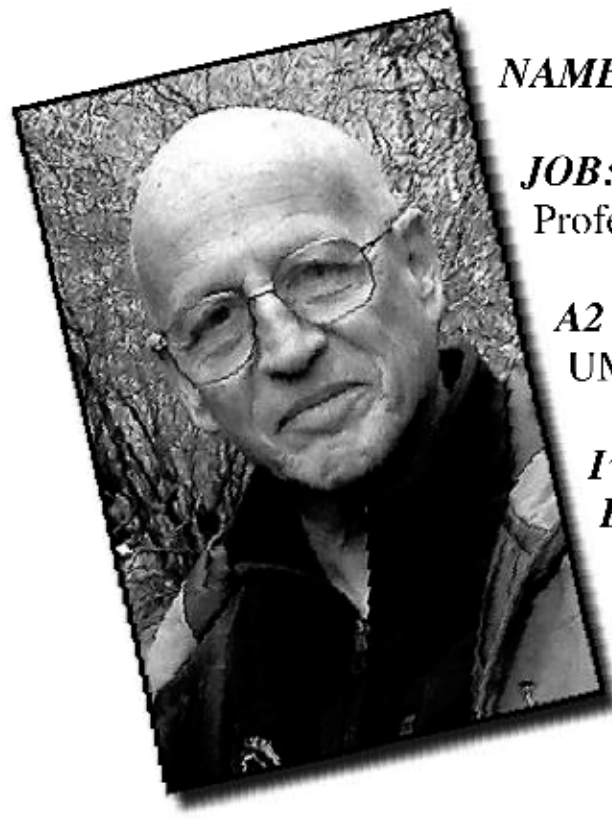
Merrill Poliner, MSW, special to the WJN

The Ann Arbor Symphony Orchestra and the Jewish Community Center of Greater Ann Arbor will present the last Afternoon Delights concert of the 2011–2012 season on Wednesday, May 16. The hour-long concert will begin at 1:30 p.m. Dessert and beverages will be available at 1 p.m.

This concert will feature the Ann Arbor Symphony Orchestra's Brass Quintet, which is comprised of Scott Hartley on the trombone; Katherine Cosgrove and Mitchell Wechsler on the trumpet; Phillip Bloomer on the tuba; and Kurt Civilette on the horn.

Tickets ($8) are available at the door and through the Ann Arbor Symphony Orchestra at 994-4801.

"I'm a Reconstructionist."



NAME: Avi Eisbruch

JOB: Radiation Oncologist and Professor, UM Medical School

A2 FAVORITES: Chamber music at UMS, movies with friends

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Counting the Omer and Rabbi Akivah

Rabbi Aharon Goldstein, special to the WJN

There's a mitzvah called counting the Omer in which we count the days from the second day of Passover until Shavuot. In the days of the Holy Temple this was a sacrifice that our ancestors brought to the Temple from the new barley harvest to show their gratitude to God for the new crop. The second night of Pesach they would go out to the fields (in Israel it is considered intermediate days) and they would cut the new barley and make it into a meal and bring it as an offering the next day the 2nd day of Passover in the temple. The measurement of that offering was called an Omer. That's roughly equivalent to 43 eggs. From that day they would count 49 days until the next holiday, Shavuot. At that time they would bring a grain sacrifice made out of wheat to show their gratitude to God for the new crop of wheat. That's the mitzvah of "counting of the Omer."

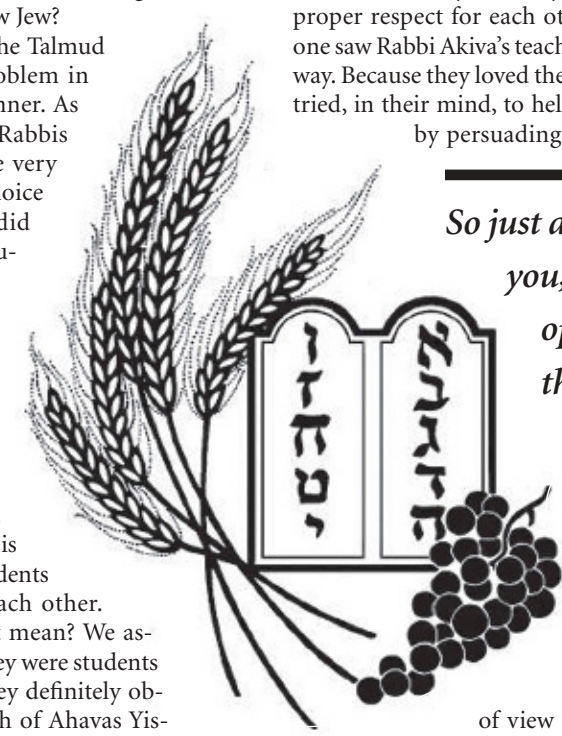
Rabbi Aharon Goldstein

Within the counting of the Omer there is a very special day called Lag B'Omer, the 33rd day in the counting of the Omer. The letter Lamed (L) stands for 30, the letter Gimel (G) stands for 3, and so (L-G) Lag B'Omer means the 33rd of the Omer. On that day we have a big celebration. What is the celebration about?

The Talmud tells us that there was a great rabbi named Akiva who had 24,000 students. Unfortunately, at the time between Pesach and Shavuot a plague broke out. Within 33 days of the onset of Pesach all but five perished. The Talmud tells us that the reason for the plague was that they did not respect each other. Because of that conduct and attitude they all passed away. This is the reason why there has been a long-standing Jewish tradition of treating these 33 days as days of mourning for the passing of the 24,000 students. Consequently, we don't have any scheduled weddings, we don't put on new clothes, we don't listen to music, we don't go to concerts, etc. However, when it comes to Lag B'Omer, the 33rd day of the counting of the Omer (this year it will be on Thursday, May 8), we acknowledge the end of the plague by having a big celebration. We go outside and have picnics and other outdoor fun activities, all to recognize this great day of Lag B'Omer.

We know that Rabbi Akiva put a great emphasis on the mitzvah, the precept, of loving your fellow Jew as yourself. As it says in the Torah, "You shall love your fellow Jew like yourself." Rabbi Akiva said that one should take note that this is a great rule in the Torah. This became Rabbi Akiva's theme. So how could it be—that if this is what Rabbi Akiva stood for, this is what he emphasized to his students as a general rule in Torah—which all 24,000 students were lacking in love for their fellow Jew?

The rabbis of the Talmud explained this problem in the following manner. As we all know, the Rabbis of the Talmud are very careful in their choice of words. They did not say that the students were fighting against each other or hating each other or there was disunity between them. The Rabbis didn't mention these qualities. What they do say is simply that the students did not respect each other. So what does that mean? We assume that since they were students of Rabbi Akiva they definitely observed the Mitzvah of Ahavas Yisroel, loving your fellow Jew. That wasn't the problem. The problem was that they were lacking in giving respect to one another. The reason for this lack of respect to each other was due to their great dedication to their teacher, Rabbi Akiva. Each one saw a different way to interpret Rabbi Akiva's teachings. Just as no two people look exactly alike, so too with opinions, no two people see things in exactly the same way. So, even though Rabbi Akiva was only one great Rabbi, he had 24,000 students, and 24,000 different interpretations of his teachings. Because they were so loyal to Rabbi Akiva, and had such high regard and respect for his teachings, everyone understood Rabbi Akiva in their own way. They were hoping that their fellow students would also understand the teachings in the same way. Because each one was so strong in their own opinion, it was difficult for them to see the value of anyone else's opinion. So when we say they did not respect each other we mean it in this way. Each student felt that their colleagues were incorrect if they had different interpretations of Rabbi Akiva's teachings. But because they cared so much for them – loved them as their fellow Jew – they would try to persuade their fellows to see Rabbi Akiva's teachings the way they did. Since each student thought that their own interpretation was correct and their colleague's wrong, as a result they did not respect the opinions of the others and consequently did not treat others with respect. The Rabbis tell us that there was no lack of love for each other. There was no hate for each other. It was only that they couldn't have the proper respect for each other because each one saw Rabbi Akiva's teachings in a different way. Because they loved their fellow Jew, they tried, in their mind, to help their fellow Jew by persuading the others to see things their way. When the others didn't accept their point of view they said, " sorry, you are wrong". Then the others would say, " sorry, YOU are wrong". When you insist that another's reasonable interpretation is wrong, it's hard to have a respectful relationship. So they were honest to each other. They loved each other. But nevertheless they couldn't agree with one another.



So just as they are entitled to look differently than you, they are also entitled to have a different opinion than you. Therefore, you can recognize that differences are acceptable and still bestow honor and respect upon your fellow even if they hold to a differing interpretation.

So this is the answer to the questions of:

1. Why was there this lack of mutual respect?
2. Why was there this extremely severe plague?

Because they were the students of Rabbi Akiva it was expected from them that they should somehow find a way to find merit in the interpretations of their friends and colleagues. Even if they didn't agree, they should have at least found a way to honor each other. This is the essence of the lesson of Lag B'Omer, the importance of Jewish unity—Ahavas Yisroel—loving your fellow Jew. Even if you disagree with a person, there is nothing wrong with accepting another person despite the difference of opinion—agreeing to disagree with mutual respect– so to speak. A rabbi once commented that the Talmud says that just like our faces are all different from each other, so too are our thoughts different from each other. The rabbi interprets the statement as follows. Just as we are not bothered by the fact that one person looks differently than us, i.e.; we don't look at another person and indignantly say, " You look wrong—you should look the same as me." We understand that they are not us, they are them and they have a different appearance than us—and there is no problem. So just as they are entitled to look differently than you, they are also entitled to have a different opinion than you. Therefore, you can recognize that differences are acceptable and still bestow honor and respect upon your fellow even if they hold to a differing interpretation.

Even though there were 24,000 students that perished, there were five that survived. One of them was Shimon Bar Yochai, known as the "Rashbi", who is buried in the city of Meron near Sfat in Israel. He passed away on Lag B'Omer. Each year on Lag B'Omer there is a huge gathering of people (hundreds of thousands) and many bonfires are lit at his grave in Meron. There is a story told that during the Roman prohibition of Torah study, he, being a great teacher, was forced into hiding to protect his life. He hid for 13 years in a cave. When he left the cave he noticed that were certain *Kohanim* (priests) that were not using a particular path and they were going around the long way. The Rashbi asked them why they were going around the long way. They said because, unfortunately, there were the remains of a dead body along the main path and a priest is not allowed to be in the presence of a dead body. The Rashbi went on ahead and he took the time to clean the whole area and render the path acceptable for priests to travel upon. So here we see an example of Ahavas Yisroel, loving your fellow Jew. Do whatever you can to help another Jew. Even if it's just to take away a little extra effort for the Kohanim like the the Rashbi did for the Kohanim. So this is a lesson we learn, that we should be nice to each other, respect each other and be united. When we are united is when the blessings of God will dwell over us and eventually bring us to the coming of the Moshiach. May it be soon in our days. ■

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Shavuot is a time for Torah study and first fruits

Rabbi Robert Dobrusin, special to the WJN

The three holidays of Pesach, Shavuot and Sukkot are collectively referred to as *shalosh regalim*, the three pilgrimage festivals. According to the book of Deuteronomy, these three agricultural festivals were marked by a pilgrimage to Jerusalem where special sacrifices were offered in recognition of, respectively, the winter wheat harvest, the first fruit harvest and the final harvest.

Rabbi Robert Dobrusin

When the Second Temple was destroyed, the sacrifices no longer took place. Thus, a major shift had to take place for these holidays to remain vital in the life of our people.

The rabbis took on this challenge, and the focus of the holidays shifted to an emphasis on history rather than agriculture and sacrifice. Pesach and Sukkot were easier holidays to transform, as both had elements of history interwoven with the agricultural descriptions in the Torah. Pesach was, of course, the holiday of the Exodus. Sukkot also referred to God's "causing the people to dwell in sukkot" during the Exodus, giving a historical basis for the festival.

Shavuot presented a bigger problem. The only references to Shavuot in the Torah refer to the holiday as *hag habikkurim*, the holiday of the first fruits, a celebration of the early fruit harvest. With no Temple to make pilgrimages to and with agricultural traditions changing as Jews scattered from Israel, how could this holiday remain vital?

The solution was found in the development of a historical tradition regarding Shavuot. The holiday became *z'man matan torataynu*, the time of the giving of the Torah. While there is no reference within the Bible to a connection between Shavuot and the revelation at Sinai, the Rabbis noted that the Torah was given during the third month of the Exodus. Since the date of Shavuot is the 6th of Sivan, and since it is in the third different month since the Exodus, there was some support for this tradition. But, more important than any counting of months was the fact that there was a holiday without a reason for its celebration and an event that the rabbis felt needed a holiday. It was a perfect match and Shavuot was transformed into a holiday celebrating revelation and Torah study.

For almost 2,000 years, this historical element of Shavuot took precedence. With the return to Eretz Yisrael, many Jews began to rediscover the "first fruits" element of the holiday and Shavuot celebrations on many kibbutzim and throughout Israel focused once again on the celebration of the first fruits.

The Mishna describes the great pageantry that accompanied the bringing of the *bikkurim*, the first fruits, to the Temple. Today, in Israel and throughout the Jewish world, there are Shavuot celebrations which recapture some of that pageantry and which help strengthen the love for the land.

> ***The holiday of Shavuot reminds us that the foundation of all we are and all we do is in Torah.***

But for most of us, the holiday focuses on the importance of the giving of Torah. Shavuot then joins Simchat Torah as two opportunities during the course of the year to celebrate Torah. We might ask: what is the difference between the two?

Let me offer an idea and an analogy.Simchat Torah is the day on which we celebrate the "idea" of Torah. We dance with the Torah scrolls, sing songs about the Torah, and talk about its eternal importance to our people. It is a holiday about the recognition of the importance of Torah in our lives. But, it is largely symbolic.

Shavuot is the day on which we actually celebrate the substance of Torah, recognizing this anniversary of revelation as the beginning of our people's love affair with the Torah. That love is marked not only by dancing and singing but also by engaging in a serious relationship with Torah through study. It reminds us that this relationship is one that enriches our lives as individuals and one that we must be committed to each and every day of the year. It is not about the "idea" of Torah. It is about the reality of Torah and its importance in our lives.

In this way, Simchat Torah is a bit like—if you will pardon the analogy—Valentine's Day. It is a day of celebrating the idea of love. Shavuot is like a wedding anniversary, a day on which we don't just celebrate the idea of love but recognize the commitment and obligation and joy that an expression of love between two individuals brings to our lives. In this case, it is the love between our people and God symbolized by Torah, the document that we continue to read, to study, to embrace each year.

The holiday of Shavuot has had an interesting history: from "first fruits" to the revelation at Sinai. It reminds us how multifaceted our tradition is and it reminds us that the foundation of all we are and all we do is in Torah. That is worthy of an anniversary celebration whose meaning lasts through an entire year. ■

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The Jewish community of Volyně and the story of its Torah scroll

Becky Hankin, special to the WJN

Temple Beth Emeth will conclude its "Year of Torah" celebration with the re-dedication of its Sefrit Torah in a service on May 18, at 7:30 p.m. All four scrolls will be carried into the sanctuary and be read from in turn. Each will be introduced with a brief description of its history. The four temple choirs will lead the congregation in song. The service will be preceded by a festive dinner.

Volyne synagogue

The Year of Torah has been a year of activities, learning, story-making, and celebrations. Adults and children have learned from Rabbi Yochanan Salazar of Sofer on Site as he spent three residencies working on the scrolls and teaching. The temple launched a year-long fundraising campaign to cover the costs of the restorations and the many educational events. In addition to meeting the present needs of Torah restoration, the campaign will create a fund to support the spiritual life of the congregation in creative and diverse ways.

One of Temple Beth Emeth's Torah scrolls is of particular historical significance because it is one of the famed Czech scrolls rescued from the Holocaust. The story of these scrolls is a fascinating and poignant one. It began in 1938 with the dismantling of the democratic republic of Czechoslovakia by Nazi Germany. After the annexation of the Sudetenland, the Nazis established control over the so-called Protectorate of Bohemia and Moravia. When Reinhard Heydrich became Deputy Reich Protector, he ordered all Jews to be moved to a "camp-ghetto" he created 40 miles north of Prague in Terezín, known also by its German name Theresienstadt. As the provinces were emptied of Jews, members of the Jewish community of Prague devised a way for the religious treasures from the deserted communities to be brought to the relative safety of the capital. As many as 200,000 items were sent to the Central Jewish Museum in Prague. Included were all kinds of liturgical objects, books, photographs, furniture, textiles, archives, and scrolls, including about 2,500 Torah scrolls. Under dire circumstances, a few specialist committees sorted, indexed, and stored these items. Each Torah scroll was registered, and a notation made of the place from where the item came to the collection. The catalog of 100,000 cards created by the curators has been preserved, establishing the provenance of the items in the collection. Most of these courageous staff members were ultimately deported to death camps and there were few survivors. Their hope that the religious treasures could be returned to reconstituted communities after the war was hardly ever realized.

After the war, the situation for the Prague Jewish Museum was difficult. The country fell under Communists dictatorship and the museum came under state control. Few Jews remained in Czechoslovakia. The only curator at the Jewish Museum to survive the war was Hana Volavková. She envisioned using the Michle synagogue, acquired by the Museum in 1955, as a dignified repository for the scroll collection. From 1956 to 1959, the Torah scrolls were gradually transferred from various warehouses in Prague to the Michle synagogue. But in 1961, Volavková was replaced by a member of the Communist party and the project was not completed.

Volavková had successfully resisted pressure to sell items from the collections after the war. However, the Communist regime was ambivalent about the holdings, and sought markets for multiple copies of items in the museum's collections. Officials decided to offer 1,564 of the Torah scrolls for sale. In 1963, they approached Eric Estorick, a American-born British art dealer on a routine buying trip to Eastern Europe. Estorick and his consultant in Judaica, Professor Chimen Abramsky, were deeply dismayed to see stacks of deteriorating scrolls in the damp conditions of the old Michle synagogue. Estorick contacted Westminister Synagogue's rabbi, Harold Reinhart, and with the financial backing of congregant Ralph Yablon, negotiated the purchase of the 1,564 scrolls. A Memorial Scrolls Trust was established to oversee the collection.

Volyne synagogue in Czechoslovakia

In 1964, 1,564 scrolls arrived at Kent House, home of Westminister Synagogue. It took months to assess the scrolls. It was decided that usable or repairable scrolls would be provided on permanent loan to congregations for liturgical purposes, not to private individuals or commercial entities. Scrolls that were not repairable would be loaned for commemorative purposes.

Forty years later, the vast majority of usable Torah scrolls from Bohemia and Moravia are dispersed across the world, the majority in the U.S. There is a small collection in the Museum in Kent House, and about a hundred remain in the collection of the Jewish Museum of Prague.

Since 1974, Temple Beth Emeth has been the guardian of one of these scrolls. It comes from the ancient, tiny Czech market town of Volyně. Visitors today can find a synagogue, with a classical front bearing a Hebrew inscription and a bold stuccowork of lions, standing on Žižkova Street. A Jewish cemetery is noted for the antiquity and beauty of its stones. Their inscriptions, in Hebrew, Czech, and German, reflect almost 450 years of Jewish Czech history. The cemetery is in good condition and has a caretaker. But, of the approximately 3,000 living residents of Volyně, not one is Jewish.

At one time, Volyně had a thriving, healthy Jewish community. The first Jewish residents settled there by the 16th century C.E. As elsewhere, the Jews of Volyně were not allowed in the town at night, and lived in a ghetto at its outskirts. Prague, 75 miles to the north, was then the seat of famous rabbis, Talmudic scholars, and schools of scribal traditions. Later, in the early 18th century, more Jews lived in Prague than anywhere else in world, at one point comprising one-quarter of Prague's population.

Volyne Jewish cemetery

The town of Volyn grew in the 17th and 18th centuries, forcing the Jewish quarter to relocate farther out. The Jewish community continued to prosper, too, and a new synagogue was constructed in the ghetto between 1838 and 1840.

The mid-19th century was one of dramatic changes for Czechs and Jews alike.

Jews in Bohemia had always experienced cycles of persecution and prosperity, with restrictions such as a law that permitted only one son from a Jewish household to marry and start a family. The 19th century brought the law of free movement for Jews, allowing them to leave the ghetto. The Jewish population of Volyně reached a peak of 158 members in 1862, but many Czech Jews were leaving the countryside to take advantage of new freedoms and growing opportunities in industry and commerce.

At the same time, ethnic Czechs experienced a rising national consciousness, a growing middle class, and a flourishing of art, literature, and philosophy. In this progressive environment, a Czech-Jewish movement arose at the intersection of Jewish culture and Czech national aspirations. Amidst these cultural upheavals, small Jewish communities like Volyně dwindled.

After WWI, Bohemia became the core of the newly formed country of Czechoslovakia, a liberal democratic republic that promoted progressive ideals. All minorities, but particularly Jews, benefited from advances in education and the newly tolerant atmosphere.

The ascent of Nazi Germany brought this respite to an end. The Jews of Volyněwere transported to Theresienstadt on November 26, 1942. By this time, the camp was severely overpopulated and living conditions were dreadful; four elderly VolyněJews died there. Forty-four Volyně Jews were taken to Auschwitz in ten transports in 1943-44, where they perished.

Only ten Jews from Volyně survived the Holocaust. They were among the 3,277 survivors of the 118,310 Jews—less than 3 percent—who once lived in the Protectorate. No Jews returned to live in Volyně after the war.

Despite the destruction of the community, the Jewish tradition of Volyně lives on in its two Sefrit Torah, which were saved through the valiant Jewish community in Prague and the Czech Memorial Scrolls Trust. One, too damaged for use but kept as a memorial, is under the guardianship of The West End Synagogue of Nashville, Tennessee. The other Volyně scroll is read, studied, and cared for by a new generation of Jews—at Temple Beth Emeth. ■

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This month at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Lunch and Laugh,

Wednesdays, May 2, 9, 16, and 23, noon–1:15 p.m.

These weekly events take place at the Garfunkel-Schteingart Activity Center at 2010 Washtenaw, led by Rabbi Kim Blumenthal and Rabbi Robert Dobrusin. Participants are asked to bring a dairy lunch; Beth Israel will provide the beverages and desserts.

Friday Night Lights

Friday, May 4, 6 p.m.

Family Friendly Kabbalat Shabbat Service, 7 p.m. Dairy Dinner

On selected Friday nights, Beth Israel offers a family friendly Shabbat dairy dinner for $7 per person, with no charge for children 3 and under. Families and individuals are encouraged to attend the full evening, which includes a Friday evening service at 6 p.m., and all the traditional rituals of the Friday Shabbat meal. Because no payments can be accepted on Shabbat, there must be a pre-payment which will confirm the family's or individual's reservation.

Shabbat Limmud

Saturdays, May 5 and 19, 9–10 a.m.

Shabbat learning opportunities will take place on these days and throughout the year. Held before Shabbat morning services, these sessions will offer lively discussion on Parashat HaShavua, the Torah portion of the week, facilitated by Rabbi Dobrusin or Rabbi Blumenthal.

Picnic/ workday at Beth Israel garden

Sunday, May 6, 10:30 a.m. - 1p.m. County Farm Park (2230 Platt Road)

The Beth Israel's Garden first community wide workday and picnic of the season occurs on this day. The morning will begin with a chance to explore and work in the Beth Israel garden. Gardeners of all ages and skill levels will be able to help plant seedlings at the new perennial garden plot. Participants are asked to bring a lunch, work gloves, and gardening tools.

Kids will enjoy learning about how to grow food, helping to put plants in the ground, and playing on the wonderful playground at County Farm Park has to offer. Adults will help with planting, weeding and building the fence around the garden, and will love the sense of accomplishment that comes with their work.

Beth Israel was a founding partner in the local Faith and Food initiative. Since 2009, at least half of all the produce grown in the Beth Israel garden is donated to Food Gatherers through Faith and Food in order to help others in our community. Faith and Food was created in 2009 as a collaborative effort of Food Gatherers, Growing Hope, and the Interfaith Council for Peace and Justice to support congregations in growing food for the hungry. The remainder is used at synagogue kiddushes and events.

After working in the garden, everyone will relax with a "bring your own" picnic lunch together, along with drinks and desserts provided by Beth Israel. This event is free and open to all, but participants are asked to please rsvp by emailing programs@bethisrael-aa.org or calling the Beth Israel office at 665-9897. The Beth Israel garden is located in the Project Grow gardens at County Farm Park on Platt road, just a mile and a half from Beth Israel. Throughout the summer, there will be workdays at the garden, to help build the fence, plant, weed, water, and harvest, as well as picnics and other events such as the annual Shabbat in the Park potluck dinner.

Thirsty Third Thursdays

May 17, after 7:30 p.m. minyan (service)

Men's Club offers this once monthly event after the evening service, enjoying coffee and snacks at a local establishment, while discussing the weekly parasha (Torah portion) or other topics of Jewish interest. For more information, or to suggest topics of interest please contact Shelley Aronson at firstriver14@gmail.com. No reservations are required.

Shira Hadasha Kabbalat Shabbat

Friday, May 18, 6 p.m.

This hour and ten minute lay led service features the soulful melodies of Rabbi Shlomo Carlebach. The music is spirited, fun, and easy to pick up. Singing out and harmonizing are welcomed and encouraged.

A fully transliterated Friday night service prayer book is available, and page numbers are given for both the regular Siddur Sim Shalom for Shabbat, and a completely transliterated prayer book, Lechu Neranena.

Family volunteering session at Food Gatherers

Wednesday, May 30, 5:30–7:30 p.m.

This event allows families to work together to help others in the community. All children who volunteer must be at least 8 years old and accompanied by an adult. To sign up, volunteers are asked to email programs@bethisrael-aa.org or call the Beth Israel office at 665-9897. Meet at Food Gatherers, 1 Carrot Way, Ann Arbor Charter Township.

Food Gatherers exists to alleviate hunger and eliminate its causes in our community by: reducing food waste through the rescue and distribution of perishable and non-perishable food, coordinating with other hunger relief providers, educating the public about hunger, and developing new food resources.

Erev Shavuot (The Feast of Weeks Eve) and Tikkun (Study)

"Bitayavon" (Bon Appetit!): Jewish Texts, Ethics and Traditions Relating to Food.

Saturday, May 26, 8 p.m. Shabbat Mincha; 8:30 p.m. Seudah Shlishit (Meal) and Study); 9:30 p.m. Maariv; 10 p.m. Tikkun Leil Shavuot; midnight cheesecake snack.

The observance of the holiday of Shavuot, the celebration of the giving of the Torah, includes an opportunity to study Torah into the night. The topic of this year's study will be Jewish Texts and Ethics relating to food. During this evening, many topics will be considered, including, among others, a study of Birkat HaMazon (the "grace after meals"), the role of kashrut in one's life as a Jew, and ethical issues relating to food production and consumption. The evening will feature discussion and text study in large and small groups.

Shavuot is an appropriate time to discuss these issues as the Torah itself is often compared to different foods including honey as its words are meant to sweeten one's life. In addition, Shavuot, with its tradition of enjoying both dairy foods and the fruits of the land reminds us of the importance which our tradition placed on food and the sanctity required requires concerning the production and consumption of the food we eat.

Participants are welcome to come to all or part of the evening events.

Bob Ahronheim Lisa Bardach Bob Blumenthal Art Gershowitz Barry Gross

Beth Israel fundraiser honors its five minyan captains

June 10, 7–10 p.m. Beth Israel's Fundraiser, "Sail Away on the BIC Love Boat." honors Bob Ahronheim, Lisa Bardach, Bob Blumenthal, Art Gershowitz, and Barry Gross. Each of these five "minyan captains" is responsible for one daily evening minyan. Without fail they unlock the doors, call congregants if there are not 10 people to constitute the minyan, lead the service or make sure someone else is leading the service, ask if anyone is would like to mark a special occasion at which time they will lead the minyan in saying the Shehehiyanu prayer, and then they lock up the building. They do this week in and week out, often for many years at a time. Their efforts are too often unremarked and unacknowledged. The fundraiser will highlight their much appreciated and selfless volunteer effort.

The Love Boat theme will be realized throughout the evening, with "shipboard" entertainment provided by talented Beth Israel members. The hors d'oeuvres and desert will be catered by Amanda Fisher.

This Fundraiser raises critical funds through full color ads in an ad book, (for businesses and individuals) various levels of "tickets" to the event, and general donations. The deadline for ads in the ad book, and tickets to the event is May 25.

For further information, contact the Beth Israel Office, 665-9897.

Shavuot Morning Services

Sunday May 27 and Monday, May 28, at 9:30 a.m.

On the first day of Shavuot, the Ten Commandments are read, and the service will be followed by a lunch and learn study session. On the second day selections from the book of Ruth will be chanted during the morning service, and there will be a Yizkor (memorial) service which starts about 11:00 a.m. Memorial Day will be commemorated during the Yizkor service.

Baseball: Tigers vs. Yankees

Sunday June 3, 1:05 p.m.

Beth Israel is off to Comerica Park to watch the Tigers battle the always-powerful Yankees. Upper deck seats with a great view of the action are available. Tickets are $30 per person. Please contact Haran Rashes at haran@umich.edu or (734) 660-9283 for reservations, and for carpool information.

Tot Shabbat

Saturdays, May 12 and 26, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for toddlers and preschoolers along with their families. Tot Shabbat features singing, dancing, stories, and prayers to celebrate Shabbat. The wonderful leaders of Tot Shabbat are Peretz Hirshbein on the second Saturday and Jessica Kander on the fourth Saturday of the month. Peretz Hirshbein is the Assistant Director of the Early Childhood Center at the Jewish Community Center of Greater Ann Arbor and the current Vice president for Education on the Beth Israel Board of Directors. Jessica De Young Kander is a graduate of the School of Education at the University of Michigan and former preschool teacher. She currently teaches at Eastern Michigan University where she also earned her Master of Arts degree in Children's Literature and a master's certificate in the Teaching of Writing.

Tot Shabbat meets at Beth Israel downstairs in room 15. Following services, child size tables are set out for Tot Shabbat kids and their families, who are always invited to stay to enjoy a Kiddush lunch with the rest of the congregation.

Mini Minyan for children in K–2

Saturday May 12, 11 a.m.

Mini Minyan is Beth Israel's Shabbat morning service for all kids in Kindergarten through 2nd grade. Mini Minyan was designed in collaboration with many of the parents from Beth Israel and serves as a bridge for kids between Tot Shabbat and Kehillat Shabbat. It shares many of the favorite songs and stories from Tot Shabbat while beginning to teach prayers and incorporate activities similar to Kehillat Shabbat. The Mini Minyan service is led by program director Jacob Kander with special games and activities led by a team of parent volunteers. All parents are welcome to join in this service along with their children. Mini Minyan meets at Beth Israel in room 16.

Kehillat Shabbat

Saturday, May 12, 11 a.m.

Kehillat Shabbat is Beth Israel's Shabbat morning service for kids in 3rd-5th grade. The program is designed for kids to have a great Shabbat experience, including a kid friendly service along with games and other activities each month to help teach about holidays and Jewish values while building a stronger community for the kids in a fun way. Gabe Pachter facilitates a service that is filled with student participation in the prayers, interactive discussions, and always ends with a special snack. Kehillat Shabbat is a great time once a month for elementary school students to celebrate Shabbat, to schmooze, and to learn together. Kehillat Shabbat meets at Beth Israel in room 12.

General community is always welcome

All of Beth Israel's events, plus all educational offerings are open to the general community, often at no cost. For further information call 665-9897 or visit www.bethisrael-aa.org. ■

May events at Temple Beth Emeth

Brett Willner, special to the WJN

Women's Torah study

Monday, May 7 and 21, 7–8:30 p.m.

This month, Cantor Annie Rose will lead two Women's Torah Study sessions at Temple Beth Emeth. Cantor Annie Rose will use *The Women of Reform Judaism's Women's Commentary* which has become a major source of insight for those studying Torah in depth or simply reading the weekly parsha, portion. The Women's Torah group will be studying Emor and B'Midbar.

Men's Torah study

Wednesday, May 9 and 23, 7:30 p.m.

Join the Men's Torah study for an evening of learning. Don't be fooled, the group isn't always serious; they like to have a good time, too. Refreshments are always served. For more information, contact Roger Stutesman, at rgstutesman@sbcglobal.net.

Spirituality Book Club

Thursday, May 3, Noon–1:30 p.m.

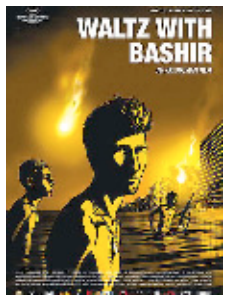
Tuesday, May 8, 7:30-9 p.m.

Spirituality Book Club will continue on their journey in May. This month Book Club will be reading: *Tales of the Village Rabbi: A Manhattan Chronicle*, by Rabbi Harvey Tattelbaum. Analysis of texts and group discussion will provide lively sessions each month. Participants are welcome to drop in for selected sessions or the entire series through June. Visit the TBE website, www.templebethemeth.org/content/spirituality-book-club-reading-list, for the book list for the year. Contact Cantor Rose, at cantorannie@gmail.com, with questions.

Movie Wednesday: Waltz with Bashir

Wednesday, May 16, 1-3 p.m.

May's Wednesday Movie is *Waltz with Bashir*. In 1982, Ari Folman was a 19-year-old infantry soldier in the Israeli Defense Forces.



In 2006, he meets with a friend from his army service period, who tells him of the nightmares connected to his experiences from the Lebanon War. Folman is surprised to find that he does not remember a thing from that period. He concludes that his amnesia stems from his feeling, at the age of 19, that he was as guilty of the massacre as those who actually carried it out. Snacks are provided and everyone is welcome.

Families with young children

Shabbat Services times (Friday, May 4, 11, 18, and 25)

Tot (0–5 years old) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 5:30 p.m.

Dinner for Tot Shabbat and Sukkat Shalom, 6 p.m.

Shira (Song Session), 6:30 p.m.

Sukkat Shalom (6–10 years old) Shabbat Services lead by Rabbi Delson and Cantor Annie Rose, 6:30pm

Popsicle Oneg, 7 p.m.

Celebrate the return of TBE's Torahs to the Ark

Shabbat Service with All TBE Musical Ensembles

Friday, May 18, 7:30 p.m.

Join TBE as they ceremoniously walk the cleaned and restored Torahs back to the sanctuary for a Torah service in which the week's reading will be divided among the four Torahs. This participatory service will feature all TBE choirs and bands leading the congregation in song. A festive dinner will precede the service. Come and see a video sampling of TBE congregants' stories about Torah, community and belief. Dinner is $10. RSVP to the temple office at 665-4744 or online at the temple's website.

Walk for Israel at Celebrate Israel 2012

Sunday, May 20, 12:15–1 p.m. (Hike)

Spring is here, along with a great new season of hikes lead by Eli Avny. The second hike of 2012 will be in coordination with the Jewish Community Center of Greater Ann Arbor's Celebrate Israel on Sunday, May 20. This hike will be shorter, only 45 minutes, and will conclude with arriving at the JCC to join in the Celebrate Israel festivities. This hike will also be the 50th Hike since starting Jewish Hikers of Michigan in 2006.

For more information or to be added to Jewish Hikers of Michigan's email list, contact Eli Avny, 883-9522 or jewish.hikers@gmail.com, or Brett Willner, 665-4744 or bwillner@templebethemeth.org.

Thai Shabbat Dinner at Lotus Thai

Friday, May 4, 6 p.m.

Come meet up for a delicious Shabbat Dinner at Lotus Thai Restaurant (2803 Oak Valley Drive) Sit back and have a relaxing time at the end of the week and have Shabbat Dinner with other Twenties and Thirties. Couples and singles are welcome. For more information or to RSVP, contact Brett Willner at atbwillner@templebethemeth.org or call the Temple office at 665-4744.

Tikkun Leil Shavuot

May 26, 8–10 p.m.

Each Shavuot Jews remember standing at Sinai to receive the Torah, so each year on Shavuot TBE stays up late and learns together. Join in for learning, conversation, and cheesecake.

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The 90th anniversary of the bat mitzvah, a Reconstructionist innovation

Carol Lessure, special to the WJN

It was 90 years ago that an American Jewish tradition was born, the bat mitzvah. What began as a radical act by Judith Kaplan and her father, Rabbi Mordecai M. Kaplan, would gradually become an expected rite of teenage passage for many American Jewish females. Rabbi Kaplan, the founder of the Reconstructionist movement, often sought to take cues from Jewish history and tradition but modernize them to be relevant to the current population of Jews.

On March 18, 1922, Judith stepped to the *bimah* of her father's synagogue and recited the opening blessing, read a portion of the Torah *sidra* in Hebrew and English and concluded with the closing blessing. "That was enough to shock a lot of people," she later recalled, "including my own grandparents and aunts and uncles." Kaplan reflected upon her radical act years later, noting that: "No thunder sounded. No lightning struck."

Rather, Judith Kaplan and her father, founder of Reconstructionist Judaism, set the model for what has now become a widespread American Jewish practice performed weekly in Reconstructionist, Reform and Conservative congregations across the United States. Many modern Orthodox girls will also mark the day by speaking to the women of their congregation about the Torah portion of the week.

The bat mitzvah gave female congregants more equal standing with their male counterparts. Women who engaged in this rite of passage would go on to further study and become Jewish educators both at home and in the broader community. Within two generations, some of the first women to partake in a bat mitzvah have gone on to be Jewish leaders in philanthropy (Judith Ginsberg of the Nash Family Foundation), education (Rabbi Naamah Kelman of Hebrew Union College) and social action (Ruth Messinger of the American Jewish World Service).

PHOTO COURTESY OF ARCHIVES, RECONSTRUCTIONIST RABBINICAL COLLEGE

Judith Kaplan Eisenstein at her second bat mitzvah on the 70th Anniversary of her first one, 1992.

Judith Kaplan went on to forge a career as a Jewish musical educator. She taught at the Reconstructionist Rabbinical College, founded by her husband Ira Eisenstein. She and Eistenstein co-wrote and published seven Jewish cantatas. She wrote and published a widely used songbook for children, *Gateway to Jewish Song*. Her other published works include *Festival Songs* and *Heritage of Music: The Music of the Jewish People*.

Reconstructionists have a long history as innovators, experimenters and spiritual seekers. The small movement connects with efforts by other Jewish denominations and movements to evolve Jewish ritual and observance so that is has greater meaning and relevance to contemporary Jews.

The Ann Arbor Reconstructionist Havurah (AARH) prepares young women and men for this rite of passage in ways that make it meaningful to them. "AARH provides young people with the freedom to make the ritual relevant," says AARH member and bar/bat mitzvah tutor Deb Kraus, "from *l'asok b'divrei* Torah (occupying ourselves and even wrestling with Torah), to learning egalitarian and inclusive prayers, to chanting the Haftorah in English (because prophets are best understood in the language of the people) to finding mitzvah projects that go beyond the basic requirements of *g'milut chasadim* (acts of loving-kindness) into things that truly matter to them."

This year, several projects have been launched to commemorate the anniversary of the bat mitzvah and examine what its success says about the evolution of modern Jewish practice.

The National Museum of American Jewish History launched an exhibit based on the interviews of 150 pioneering women about their bat mitzvah experiences: http://bat-mitzvahcomesofage.com.

Moving Traditions collected many bat mitzvah first stories over the past five years and have been looking for clues on how the spread of the bat mitzvah ceremony has contributed to the changes of ritual and its innovation contributed to American Jewish life. See movingtraditions.org and the article "You Didn't Have a Bat Mitzvah?" by Sally Gottesman in Contact, the The Steinhardt Foundation for Jewish Life. ■

Note: This article drew content from these resources as well as Chapter 77, "The First American Bat Mitzvah," from Chapters of American Jewish History from the American Jewish Historical Society and "Judith Kaplan Makes History" from the Jewish Reconstructionist Federation website.

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Neglect, new construction squeezing historic Serbian Jewish cemetery

By Ruth Ellen Gruber

NIS, Serbia (JTA)—In some alternate universe, it might be a Jewish dream: a Jewish cemetery with a restaurant and discount department store on its doorstep.

But in this old Serbian town about 125 miles south of the capital of Belgrade, it's more like a nightmare, say leaders of the tiny Jewish community in Nis.

A historic Jewish cemetery that long has been threatened by the encroachment of a growing Roma, or Gypsy, settlement that occupies one-third of the site is now being threatened by the encroachment of commercial enterprises into the domain of the old Hebrew gravestones.

In the labyrinthine Roma village, or *mahala*, 800 to 1,500 people live in brick and concrete houses separated by narrow passageways and irregular courtyards. Laundry hangs from the windows, water drips from open taps and some roofs sport satellite TV dishes. At one end is a stable for horses, and at the fence that separates the village from the open part of the cemetery, sheep and goats peer out at the graves.

Eight years ago, a well-publicized cleanup campaign cleared the cemetery of garbage and waste that had covered the tombstones and eliminated the open sewers that had run amid the graves.

But the campaign's success proved to be fleeting and now new warehouses, a restaurant and other illegal construction, including a cut-rate department store, intrude on another third of the cemetery, according to Jasna Ciric, the president of the Nis Jewish community, which numbers just 28 people.

There also have been new cases of vandalism, and builders closed off the cemetery with an illegal 12-foot high wall that made access difficult and sometimes impossible, Ciric said.

The builders also prevented the Jewish community from placing a plaque identifying the cemetery and commemorating local Jews wiped out in the Holocaust, she said.

"All the established safeguards of the Jewish cemetery in Nis have remained only on paper," said Ciric, 56, who has fought for the cemetery's preservation since the early 1990s.

"I was a fighter, but now I feel empty," she said. "Our cemetery is being systematically destroyed; all of our longtime efforts and the money invested toward saving it are in vain."

Ciric joined a Jewish delegation that met April 9 with Miomir Pesic, who heads the Nis housing agency.

"The way the cemetery looks today is an embarrassment," Ruben Fuks, president of the Federation of Serbian Jewish Communities, told Pesic.

Pesic acknowledged the problems and told the delegation that the city wanted to make the site accessible to visitors, place a plaque and live up to its commitment to maintain the cemetery. The site was included recently on a new city map of cultural attractions.

But Pesic offered no concrete solutions.

"Money is the problem," he said, "not our intentions."

The cemetery, believed to date from the 18th century, is considered one of the most important Jewish historical sites in Serbia and a reference point for local Jews.

Many older gravestones bear mysterious carvings linked to Jewish mysticism—half-spheres arranged in various patterns; geometric forms, snakes and other symbols that some believe are linked to followers of the 17th-century false messiah Shabbatai Zevi.

Abandoned after World War II, the site was long used as a dump for rubbish and human waste. Vandals over the years broke open graves, scattering bones.

Roma families, meanwhile, built homes among the tombs, creating a ramshackle settlement without proper plumbing, sewage treatment or garbage disposal. Centuries-old tombstones were used as building material, and at least a dozen can be seen protruding from foundations or embedded in paving.

The cemetery grabbed international headlines in 2004 when Jews, Roma and Serbian soldiers joined forces in a massive six-week cleanup operation that cleared more than 100 tons of refuse from the site and installed a sewage system for the Roma settlement.

"I spent 43 days there," said Ciric, a retired nurse. "It was unbelievable. There were open sewers running amid the tombs, and refuse covered much of the site to a depth of 1.5 meters [nearly 5 feet]."

The operation, spearheaded by the American Jewish Joint Distribution Committee, was hailed as a milestone in civic cooperation. The city guaranteed future maintenance and protection, and in 2007 the cleared cemetery was listed as a national cultural heritage site.

But the momentum to preserve and promote the site soon petered out.

Three months ago, the Federation of Serbian Jewish Communities issued a protest calling the condition of the cemetery "catastrophic."

Among other things, the illegal new commercial construction had destroyed the sewage treatment system installed in 2004. Today, pipes from inside the Roma village again drain into the cemetery, although there are no open sewers as had existed before 2004.

The issue is further complicated by the Jewish property restitution process.

The city had been the official owner of the cemetery since after World War II. Now, however, parts of the cemetery are being restituted to the Jewish community.

Only one section has been given back—the section occupied by the Roma village. Ciric said it is such a permanent settlement that there is little possibility that the Roma can be relocated and the site reclaimed.

The Jewish community expects to be restituted the rest of the cemetery, but Ciric said it was unclear what that would mean. She said the owners of the commercial and industrial sites built on this land have made clear that they will refuse to vacate or move.

"When I protested the wall and other construction there, some of these people told me I would never have access to the cemetery," Ciric said. "They even threatened me. I never go there now alone." ■

With fond memories of native land, Iranian Israelis worried by talk of war

By Ben Lynfeld

TEL AVIV (JTA)—Avi Nobel lived in Tehran and is sure the Iranian people want peace.

"There are a lot of poor people there and what they want is food and to work, not a nuclear bomb," says Nobel, a spice seller here whose goods include some imported from Iran through third countries.

Still, he believes that Iran's nuclear program must be stopped—by an Israeli airstrike, if necessary.

"It will have to be done because if [President Mahmoud] Ahmadinejad has a bomb, there is no doubt he will use it," Nobel says.

Nobel and others interviewed in this mini-enclave of Persian restaurants and spice shops in south Tel Aviv have a more nuanced—and cautious—view of a possible war with Iran than do many other Israelis.

Not only do they have tangible, often positive, memories of Iran and Iranians, but they also count relatives among the 25,000 Jews still living in Iran who, some fear, could face reprisals if there is an Israeli strike.

Molok Shamshiri, an Iranian-Israeli restaurant cook, says "It is hard for me to understand how things went so wrong. But I am sure the Iranian people are still the same people. Neither do the Iranian people want war. I know them."

> ***Unfortunately, the media here conveys a picture as if Iran is only Ahmadinejad. The media is mobilized and I don't believe any report from it,"*** **-Albert Moradian**

Shamshiri, whose sister still lives in Iran, left the country in 1964 but frequently made visits back home, sending her children to learn about their ancestral land. The visits ended with the 1979 Iranian Revolution.

She recalls the relations she had with Muslims in Iran as being "so good, it is hard to describe."

"My Muslim neighbor would come make tea for me every Sabbath because she knew I could not light the fire" on the Sabbath, says Shamshiri, an Orthodox woman who covers her hair for modesty. "The Muslims would help us with parties, celebrations, weddings. They would help with everything and not for money. They would always ask if we needed anything."

Her face lights up when she is asked where she lived. "Isfahan, a city that has everything good in this world," says Shamshiri, who takes pride in her ghormeh sabzi, a traditional herbal soup. "The four seasons there are like clockwork. In the spring you have the sunshine, the chirping of the birds and the flowers. It's a calm city, a paradise."

Yosef Melamed, who sells spices, apricots and dried mangos, describes Farsi as "a language rooted in poetry, poetry that speaks to the soul."

Although it's been 47 years since he left Tehran for Israel, he remains avidly interested in his native land and watches three Iranian satellite television channels.

The decision as to whether to strike Iran's nuclear facilities is beyond him, Melamed says, but he holds out hope it may be possible to reach an accommodation with the Iranian government.

"You have to take a religious approach in talking to them, not a political one," he says. "The contacts need not be conducted by rabbis, but they should be done by believing Jews."

Albert Moradian's eyes tear up as he describes his feelings for Iran. "To sum up in one word, I feel longing," says Moradian, who owns a clothing store. "I am Iranian in my behavior, my accent and the demands I make of my children to respect everyone," Moradian says as he turns up a CD of Iranian classical music singer Mohammed Shajarian.

Moradian, who had been a lieutenant in the Iranian army, left after the '79 revolution, fearing reprisals against officers who served under Shah Mohammed Reza Pahlavi.

"Of course I have good memories. I think the Iranian people are a special people, not of wars, but of music, poetry and soul," says Moradian, who says he visits Iran "through the Internet" and dreams of the day when he can take his children there.

"Unfortunately, the media here conveys a picture as if Iran is only Ahmadinejad. The media is mobilized and I don't believe any report from it," he says.

Moradian opposes an Israeli strike on nuclear installations and believes that the Iranian people eventually will overthrow the regime.

Some among the 250,000 Iranian Israelis fear an Israeli strike will cause the Iranian regime to retaliate against the Jewish community, one of the world's oldest.

"This is an unstable and unpredictable regime that can behave differently from day to day," says Kamal Penhasi, the editor of Israel's Farsi language newspaper, Shahyad. "I can envision them using criminals to attack Jews while denying the regime is involved."

But Meir Javedanfar, an Iranian-born specialist on Iran at the Interdisciplinary Center in Herzliya, near Tel Aviv, doubts there would be a backlash against Iranian Jews.

"The Iranian regime always tries to portray itself as anti-Israel and not anti-Jewish," he says. "Hurting its own Jewish population would undermine that and be very counterproductive."

Javedanfar also says that despite the regime's demonization of Israel since 1979, the Iranian people's views of Israelis are "far more positive than any other country in the Middle East." An Israeli strike could affect those views, he says.

Prominent Israelis of Iranian descent include Shaul Mofaz, who last month took the reins of Kadima, the country's largest opposition party. Mofaz recently has taken a more dovish stance than Prime Minister Benjamin Netanyahu, urging that Israel allow Washington to take the lead in handling Iranian nuclear ambitions.

At the restaurant, Shamshiri says she does not believe there will be a war.

"I hope we find a peaceful solution. The Muslims and we have all grown up on the same food," she says. "At the end of the day, we know each other well." ■

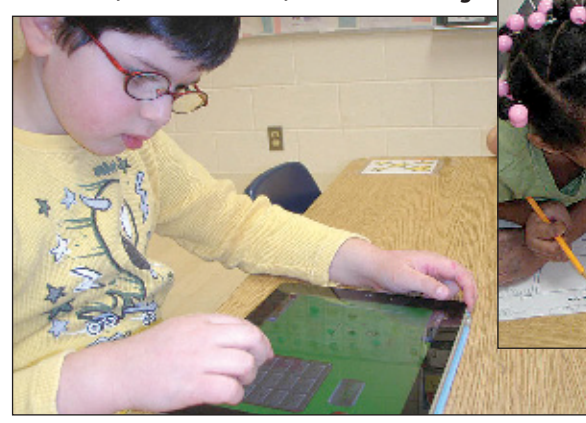
Teachers are techies at Hebrew Day School

Dina Shtul, special to the WJN

The iPad is one of the newest technology gadgets sweeping our homes – and even our classrooms. This year Hebrew Day School of Ann Arbor experimented with the use of iPads for instruction. An iPad is a personal mobile device, not a computer, however it allows access to the web when Wi Fi is available. The iPad is attractive for the classroom because of its small size and light weight which makes it easy for students to handle. The iPad provides interactivity; visual and kinesthetic learners can easily touch their way to listening, reading, and understanding. The iPad is educationally effective due to the thousands of apps available for accomplishing a task or learning a skill. The combination of apps and access to the internet provides teachers and students with seemingly endless opportunities – from exploring a fossil collection at the Natural History Museum, to observing the dissection of a frog, to learning how to read music, to taking notes for a classroom assignment.

Lirit Green, Jessica Schwalb, Gracie Greenberg

Sam Gershowitz reading while Charles Platt looks on



Netanel Barsky practices math computation

Chaelee Farquharson, Nathan Strauss, Yael Atzmon

Itai Gutnick, Samuel Bechar, Ari Leflein

Technology at HDS is purchased to support its curriculum. The adoption of iPads for instructional purposes followed a gradual process. Several teachers piloted their use over a three-week period in different venues -- small and large group instruction, self-directed individual learning, and partner work. They were piloted by teachers of kindergartners and fifth grade students, for both math and language arts. "I couldn't walk down the hallway without a student or a teacher asking me when I was coming in with the iPads," shared Carol Gannon, technology teacher. "It was no longer 'drill and kill' when it came to practicing math facts; it was drill and excitement," said Gannon. Gannon and three additional teachers were sent to the MACUL conference on computer education (Michigan Association of Computer Users and in Learning) to learn more about their use in the classroom. "Ipad sessions were the busiest and hardest sessions to get into," said Leah Kessler, second grade teacher. "I came away with the message that teachers need to integrate the tools that so many of us adults have come to rely on in the real world," she continued. "If a child is going to be a safe, courteous, and an effective adult user of technology and social media sites, we need to prepare them. I also learned about different ways to connect with parents and other classrooms around the country and the globe," said Kessler who has started a private Facebook page for her students and their parents.

Ellie Grudzien, first grade teacher who also attended the conference, began using the iPad apps for playing tic tac toe games to reinforce phonics, listening to a video on multiplication, and playing a timed math game. "We are very excited about exploring many new possibilities," Grudzien said. "Students can use the iPads to take pictures, create a poster, record a reading of a passage, make or watch a podcast, and even communicate with a friend," she said. "For students, learning is like playing, and playing like learning," says Dina Shtull, Head of School. "When games are challenging and require collaboration and problem solving, games become learning tools; staying power is increased and new concepts are learned."

"The children in the Gan (Kindergarten) have been using a game app to play a timed math game which reinforces automaticity of the basic math facts," explained teacher Debbie Carbone. "The iPads allow for differentiation in that the kids can work at their own pace and the program can be set at different levels of difficulty," says Carbone. "The level is determined by the student's performance."

Third graders used the iPads when studying about the earth's fresh water. After first washing their hands and learning how to navigate the controls, students worked in small groups, and colored in a graph with their predictions of the amount of salt, fresh, and frozen water on earth. Using the iPad, they then checked a government website to locate the actual data, and watched a YouTube video on the environmental challenges caused by the fresh water in the arctic.

With the increase iPad usage, the school's challenge is to keep the iPads charged daily and to teach careful handling to prevent dropping and shattering. "We currently have six ipads," says Shtull. We aim to have eleven more so that each student in a class can work simultaneously. We also need a cart that will update, sync, and charge the iPads over night," Shtull added. Apps for the iPad are also available for practicing Hebrew language, and Hebrew Day School is in the process of exploring other Judaic educational apps.

"At Hebrew Day School we are doing more and more blended learning. Blended learning is a term that refers to a combination of online learning together with face-to-face instruction," explained Gannon. "Online resources enhance learning and outcomes, and they also personalize learning. Students can also easily work at home. They are motivated, and prodding from parents becomes obsolete," she added.

"Our budget line for textbooks and workbooks has a new definition," says Shtull. "When we accept that the iPad functions essentially as a textbook and a workbook, we can apply those funds toward the purchase of these technological educational tools," she shared. "The iPads now join our computers and laptops for focused instruction."

"Not that many kids get to use ipads in school," says fourth grader Gaya Pedersen. "It makes learning fun," shared 4th grader Natan Bondin. ■

More information about the Hebrew Day School of Ann Arbor can be found at www.facebook.com/HebrewDaySchoolAnnArbor, at www.hdsaa.org or by calling 971-4633 for a private tour.

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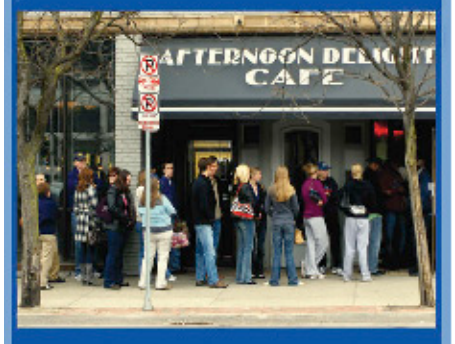
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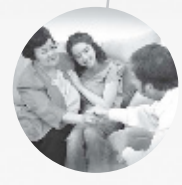

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Jordan Siden and Yael Silver recipients of Lichter Memorial Israel Scholarships

Eileen Freed, special to the WJN

Ann Arbor teens Jordan Siden and Yael Silver are the recipients of the 2012 Susan L. Lichter Memorial Endowed Israel Scholarship Fund. Paul and Carolyn Lichter created the fund to honor the memory of their daughter, Susan Lichter z"l, and over 170 relatives, friends and community members contributed to the fund. The proceeds provide two scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs.

Siden is a senior at Community High School and will be participating in Habonim Dror's gap year program "Workshop." As a leader in Habonim Dror, Siden educates his peers about Israel and Jewish identity. He looks to Workshop to "provide me with the skills, knowledge, and background to help me continue to be a community leader." In particular, he is excited about the opportunity live and learn communally, to interact with his movement peers from around the world and to participate in a trip to Poland in which he will learn about Labor Zionist movement's role in resistance. "As a descendant of Holocaust survivors, having the opportunity to visit these important historical sites in the educational context of the youth movement is very meaningful," he writes. "I hope to learn about the power and influence of the historic youth movement and what example that sets for today's Jewish youth." "I am very grateful to have been awarded the Lichter scholarship," says Siden. "It has brought my dream of living in Israel for a year with Habonim Dror one step closer. Attending Workshop is a once in a lifetime opportunity, and I appreciate the Lichter Foundation's work of helping Jewish youth in Ann Arbor participate in gap-year programs to Israel."

Susan L. Lichter

Silver, a sophomore at American Hebrew Academy (AHA) in Greensboro, North Carolina, will be attending the Alexander Muss High School in Israel in the fall with her Junior AHA class. She is very excited to connect what she's learned throughout her schooling with getting to know Israel "in person." "I want to be in Israel to really connect to my Jewish heritage and to develop a stronger Jewish identity…. I want to experience what it is like to be in a country where Judaism is the main religion." She is looking forward to being in Israel with her classmates and connecting to Israel through food, hiking, learning, and cultural experiences. "I am so honoured to have been selected for this scholarship," says Silver. "I really wasn't sure I would get it, and it means so much to me to be able to participate in this program with my classmates; I'm very grateful."

The Scholarship Fund provides two scholarships annually for area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs.

Three applicants submitted essays in which they described their goals for visiting Israel and how their particular program would help them meet these goals. A scholarship committee, chaired by Laurie Lichter and including Judie Lax, Ami Rosenthal, and University of Michigan student Jessica Curan had the difficult task of reading the essays and determining which of the very worthy applicants would receive the scholarship. All essays were submitted blind; the committee members received no identifying information about the applicants other than what was in the essays. "As usual, we had some strong applicants and enjoyed getting to know them via their essays," said Laurie. "The two awardees clearly had strong ideas about what they wanted to get out of their trips, and we're pleased to be able to help them achieve their goals."

The Lichters are pleased their efforts are bearing fruit. "We are so happy to be able to make a difference by helping these two outstanding teens reach their dreams of travelling to Israel," said Carolyn. "We thank the committee for the excellent job they did in reviewing the applications. We know that it must have been difficult for them to make a decision, and we look forward to helping more young people in the years to come."

A year with Habonim Dror Workshop

By Jordan Siden

This upcoming academic year, I hope to participate in Habonim Dror North America's Workshop gap year program in Israel. I have been a member of Habonim Dror, the Labor Zionist youth movement since 2005, first as a camper at Camp Tavor in Three Rivers, Michigan, and now as a leader in the Ken (local chapter) for the Ann Arbor community organizing educational Jewish events for young movement members. On Workshop, I will live in Israel with other movement members my age from across North America for a full academic year, with an educational program run by Habonim Dror graduates.

While on Workshop, I will learn about Jewish and Labor Zionist history and ideology from movement leaders, live communally in a *kvutsa* (communal group), and learn about contemporary Israeli culture, history, politics, and social issues while gaining experience and knowledge to be a future Jewish leader and educator.

The Workshop program is divided into two phases, the first called *Boneh* (Builders), in which we will live on Kibbutz Ein Dor in the Galil as a home base to have classes, work in the kibbutz, and to begin a *kvutsa* process. The second half of Workshop called *Kaveret* (Hive) will involve living communally in Israeli cities as *kvutsot* doing almost daily social justice work for Israeli youth, called *messima* (mission), and working with our Israeli sister youth movement Hanoar Ha'Oved ve' Halomed (the Working and Studying Youth).

The anchor of the Workshop educational program is *kvutsa*. *Kvutsa* is the core of the Labor Zionist ideology, which believes that actualization of ideals cannot be done individually, but rather collectively, with all members working together towards the same goal. Being given the opportunity to live collectively as a *kvutsa* with other movement members my age from across North America, is to me, one of the most personally exciting aspects of Workshop. We will live together, cook together, learn together, and work together, and leave Workshop with a shared experience. *Kvutsa* teaches equality and sharing resources, an example being our collective fund, which we will use to buy groceries and essentials for ourselves. *Kvutsa* is about living together with shared values, with the purpose of working together and treating each member as equals, building a community based on cooperative education and mutual trust and experiences.

Jordan Siden

As a Jew living in the United States, having the opportunity to learn about contemporary Israeli culture, history, and politics, as well as learning and speaking Hebrew on *Ulplan* (Hebrew classes) is important to me. A connection to Israel is important to living a Jewish life in the Diaspora and participating and learning about Israeli culture and is an integral part to being a movement leader for other Jewish youth at home. Especially on *Boneh*, the first half of the program, we will participate in regular classes from movement graduates currently living in *kvutsot* in Israel and have seminars and educational tours around Israel. We will learn about the history of the State of Israel, the history of Socialism and Zionism, and current Israeli issues and politics. I look forward to this experience, seeing it as a hands-on and direct way to learn about Israel. On Workshop, we will not only be visiting Israel and seeing its sites, but engaging and interacting with people, discussing Israeli current events, and learning and speaking the Hebrew language.

Another feature of Workshop is the interaction we will have with Israelis our age, as well as other Habonim Dror members from around the world. On *messima* (mission), the segment of Workshop devoted to working in social justice programs for disenfranchised Israeli youth, we will work in partnership with our Israeli sister youth movement, Hanoar Ha'Oved ve' Halomed (the Working and Studying Youth). We will be working hands-on with Israeli people to help better Israeli society through educational programs in after school settings, classrooms, and neighborhood clubs.

We will also spend plenty of time with Habonim Dror members from around the world. In previous years, Workshoppers have participated in a hiking trip known as "*Yam l'Yam*" (Sea to Sea) where we, along with other Habonim Dror gap year programs from Europe, South and Central America, and Australia will hike from the Kinneret Sea to the Mediterranean. Along with hikes we will have seminars and other meaningful interactions with worldwide Habonim Dror members. Learning and interacting with other Jews from around the world is a unique experience, and I look forward to meeting youth from around the world with similar backgrounds and ideals. I will hopefully speak Hebrew with each other as our common language!

Workshoppers also spend a week in Poland and other countries in Europe, learning not only the history of the Holocaust but also the Labor Zionist youth movement's role in ghetto uprisings and resistance campaigns against the Nazis. As a descendant of Holocaust survivors, having the opportunity to visit these important historical sites in the educational context of the youth movement is very meaningful. Being able to learn about Dror's (the movement to merge into current day Habonim Dror) direct planning and involvement in the armed resistance of the Warsaw Ghetto Uprising is an empowering example of Jewish youth resilience and defiance, setting an example of values for future Jewish youth to follow. The trip to Poland will be a very important one for me, and I hope to learn about the power and influence of the historic youth movement, and what example that sets for today's Jewish youth.

What I hope to take back most from Workshop is skills to be a leader in the American Jewish community. I have long been active in the Ann Arbor Ken (local chapter) of Habonim Dror, seeing it as my responsibility to educate other Jewish youth about Labor Zionist values and history. I see my involvement in Habonim Dror as the most relevant and important work I can do as a Jew, and Workshop will provide me with skills, knowledge, and background to help me continue be a community leader. While on Workshop I will learn Jewish and Labor Zionist history and ideology from movement leaders, live communally in a *kvutsa*, and learn about modern Israeli culture, history, politics, and social issues. What I will take home is a valuable experience, and tools to contribute to American Jewish society.

Continued from previous page

Studying in Israel at AMHSI

By Yael Silver

My motivation and goals for visiting Israel are to experience its history, learn more about my heritage, learn how to support the country, and experience Israel's wonderful culture. I have studied Torah for a long time and really want to see where Jewish history took place. I know that as a Jew I have a responsibility to support Israel, but I believe I can do that more effectively if I have actually been there. I will be going with my Junior Class from the American Hebrew Academy (AHA), where we have all been learning about Israel as a community since we began school together last year. The AHA program will help me achieve my goals because the trip includes classes about Israel and why it is important to support it, Israeli history, and trips that will show me the history, land, and people up close. This will be a unique and powerful experience.

Yael Silver

I have learned about Israel's ancient history from studying Torah and Israel's modern history from classes in school. After learning so much, I really want to see where this history actually happened. Studying Torah for eleven years has made me really excited to see all of the places that so far I have only read about. I have never been to a place that is so rich in ancient history, and I really want to see what it was like so long ago. The AHA trip will help me do this because we study at the Alexander Muss High School (AMHSI) in classes that will teach more in-depth Israeli history. Then we will go on trips to the historic places that make history real and not just stories in textbooks.

My connection to Israel is difficult for me to understand. I have been raised to believe that Israel is an important part of Jewish life, even a "Jewish homeland," but I want to be in Israel to really connect to my Jewish heritage and to develop a stronger sense of Jewish identity. Israel and Judaism are so intertwined and I want to experience what it is like to be in a country where Judaism is the main religion. The Western Wall, Jerusalem, Masada, and the Jewish merchandise stores are unique to Israel. Seeing Jewish themes everywhere is something I cannot wait to experience. Classes at AMHSI will help me understand how different it is to be Jewish in a Jewish country, as well as what Jews from all over the world share. The trips we take will help me gain a new understanding of what it means to explore Jewish identity. Going as a class from AHA means that we can support each other and be a stronger Jewish community among ourselves while we are thousands of miles from home exploring Israel, most of us for the first time.

I know that I have a responsibility to support Israel and its existence. I have learned about its culture and its people since I can remember, but I have never been there. I need to have personal experiences of Israel and build memories of the sights, sounds, smells, tastes, and sensations, as well as the personal connections with the Israeli people. I need to know what it is like to live in Israel and what the challenges are when you live so close to other countries that don't respect your right to exist. The teachers at Alexander Muss High School spend class time helping us learn how we can be better advocates and supporters when we return home. Being in Israel will connect me with the land and the people so that I can understand what I have been taught all my life, and be a better, more articulate supporter.

I am fascinated by Israeli food, music, art, and jewelry. I would like to see the amazing products and taste the amazing food that makes Israeli culture so unique. After eating foods imported from Israel all my life, I think it is time I get to eat the real thing. I've heard my family's and friend's stories of their visits to Israel, the haggling in the Shuk, the peace of Shabbat when an entire country goes quiet. The happiness I hear in those stories is something I would like to experience for myself. I would like to share the Jewish experience of my first time in Israel. I would like my own stories so I can relate to the community of Jews who have been to Israel and share my stories with those who have not so that they might want to go. I can't wait for my first new culture to be Israel.

I imagine what it would be like to step off the airplane into the Ben-Gurion Airport for the first time. I wonder what I will feel like when I realize I'm in Israel. I wonder how I will feel touching the Western Wall for the first time. Will I feel connected to thousands of years of history or will it be a distant and cold stone wall? Will my first falafel be too hot to eat making me wait even longer? Will my favorite Israeli food, chocolate spread, still be my favorite after 10 or more weeks of living there? Will I understand more about the struggles of the Israeli people? Will I have answers or more questions? I want to get to know Israel in person, not just from other people's stories or textbooks. After studying and talking about it for so long, I know that the only way I can truly experience Israel is by going there. The AHA trip not only provides classes to help us learn and understand where we are, but will take us from Yam L'Yam—from the Mediterranean Sea to the Sea of Galilee on foot—to help us truly become part of the people and places of Israel. I hope you will help me get there. I cannot wait. ■

Evangelical couple is called to welcome "lone" soldiers for Shabbat dinners

By Meredith Mandell

JERUSALEM (JTA)—Every Friday night, Scott and Theresa Johnson host Jewish Shabbat dinners for lone Israeli soldiers. The meal begins after sundown, preceded by the Kiddush blessing over the wine and singing of "Shalom Aleichem," the traditional Hebrew song greeting the Sabbath.

Scott Johnson, at head of table, hosts a Shabbat dinner

There's one catch, however, made evident by the Christmas cards hanging in the kitchen: The Johnsons are not Jewish.

Why did this American couple leave the comforts of home and family in the small Smokey Mountains town of Seymour, Tenn., to serve young men and women in a faraway foreign army?

The Johnsons say it's because they believe that God has called them to help the Jewish people. Like many evangelical Christians, they say restoring a Jewish state is a prerequisite for what they believe will be the second coming of Jesus.

To do their part the Johnsons, who are both in their 50s and now live in Jerusalem, last year served more than 3,000 meals—including 600 pounds of Scott's spicy chicken wings—to "lone soldiers," the term applied to young men and women who have immigrated to Israel to serve in the army and have no family there. An estimated 5,000 lone Jewish soldiers are in the Israel Defense Forces.

"We believe it is a desire that God himself has imparted unto us," Scott Johnson said on a recent Friday night. "Jeremiah says there is a time when God will beckon or whistle; he'll raise a banner. He's going to call to the gentiles and tell them to carry his daughters home and bring his sons home on their backs."

Israelis historically have been wary of Christian groups inside the country, worrying their aim is to convert Jews to Christianity. But given evangelicals' staunch political support for Israel in recent years, many Israeli politicians now welcome them.

"I think why there is there such a strong connection between Jews and Christians, especially at the political level in Israel is, we saw during the intifada that one by one, the nations of the world were turning against us," said Joshua Reinstein, director of the Israeli Knesset's Christian Allies Caucus. "But Christians stood their ground and stood up next to us."

Former IDF tank commander Albert Lima Berman, 24, who hails from Brazil, says the Johnsons' work is not politically or religiously motivated.

"They've been here for 10 years helping Israel and helping Jews—I've never seen them trying to convert anybody," he said. "The most important thing Scott is doing here is not about international politics or support of Israel. It is giving a home to people that deserve it ... because they are putting their lives on the line at a very tender age."

Most soldiers, Berman says, return to a welcoming family on weekends and holidays. "He's got to have a good meal and he's going out with his friends. And he's being a kid again—he's being 18 or 19 years old again for that weekend until he has to come back.

"For a lone soldier, it's a little bit different," said Berman, who sits on the board of Ha Miflaht, the organization founded by the Johnsons to support their efforts. The Johnsons' U.S.-based nonprofit, Servants to Christ, also supports the couple's efforts.

Christians comprise just 2 percent of Israel's population—approximately 154,000 people in a land of 7.6 million. Although there is no official count on how many Christians consider themselves evangelical, some like the Johnsons offer social services and financial assistance to Israelis. Evangelical tourism provides the country with an economic boost: About 1.8 million tourists last year were Christian pilgrims, according to the Ministry of Tourism.

The Johnsons started Ha Miflaht—Hebrew for "the refuge"—in 2005. Scott Johnson, an ordained minister in the Church of God, and his wife had first come to Israel in 2000 to volunteer for the International Christian Embassy in Jerusalem. He recalled meeting an American lone soldier from Colorado who, with no place to go for Shabbat, had planned to sleep in a park one Friday evening.

"I was appalled that a man offering his life for the country was going to sleep in a park and not having anything to eat," Johnson said. He invited the young man to dinner.

Thus a weekly ritual began, with that soldier soon bringing his friends, leading the couple eventually to start Miflaht.

"Miflaht is sort of like a refuge, but it's more than a refuge; it is a place that you can run to in a time of danger when you are going to lose your life," Johnson said. "It's a place that you can trust."

Any given Friday night can find 20 to 30 lone soldiers at the Johnsons' home for Shabbat dinner. Some of the soldiers refer to the couple as mama and papa.

Oved Ben Yosef, 20, whose family originates from Yemen, ended up at Miflaht after his haredi Orthodox parents rejected him for joining the military. He hasn't spoken with his parents in more than a year, but he says he's found surrogates in the Johnsons. On weekends when he's not on military duty, Ben Yosef stays in their guest room.

"There is some much love, like they don't care where you are from," he said. "They just want to help me, help the lone soldiers to provide a home and to provide a family. It's like a really great place to be."

The Johnsons acknowledge that they miss their 13 grandchildren—the couple spends one month a year back in Tennessee—but believe their work is best done by serving the Israeli army.

"The battle rages continually all around Israel on all of its borders and inside of it," Johnson said, with Theresa quickly adding, "My answer is that God has plans for us here. This is the path he has set for us, so we have to follow it to the best of our ability." ■

To watch a video of Shabbat at the Johnsons', go to http://player.vimeo.com/video/40093832.

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Israeli scientist Naama Geva-Zatorsky named Europe's top young researcher

By Meredith Mandell

JERUSALEM (JTA)—She's young, smart and aims to help treat life-threatening diseases.

Naama Geva-Zatorsky, 34, is among a growing group of Israeli women scientists who are gaining recognition for their contributions to scientific research.

The Weizmann Institute biologist was in Paris last month to accept the International UNESCO L'Oreal Prize for Women in Science. Dubbed "Europe's top young researcher" by the prize committee, she received a two-year, $40,000 fellowship for her postdoctoral work at Harvard University.

Naama Geva-Zatorsky

The selection committee cited the "excellence and the originality of her work."

Geva-Zatorsky's research focuses on probiotics, which are commonly known as "good bacteria" and have the potential to treat a variety of diseases.

Geva-Zatorsky, who holds a master's degree and a doctorate in systems biology, believes there is room for more research on the potential benefits of probiotics.

Her lab work has focused on the "good" microbes that live in the human intestines and protect our bodies by stimulating the immune system. Geva-Zatorsky will use her award to continue investigating what leads the bacterial molecule, known as polysaccharide A (PSA), to react this way.

"There are 10 times more bacteria than human cells in the body, and I'm learning how do we interact with them and what the impact is on our health," she said in a phone interview from Brookline, Mass., where she has been living since September with her husband, Amnon Zatorsky, and their two sons, Yonatan, 5, and Uri, 2.

Despite the growing popularity of probiotics in an array of products—think Kefir, a dairy product made of goat's milk and fermented grains, or the trendy tea-based drink Kombucha—both the U.S. Food and Drug Administration and the European Food Safety Authority say that most claims made about probiotic products are unproven.

"There's really a lot more that can be studied," she said, noting that researchers already know that probiotics can be used to treat inflammatory bowel disease and now are investigating whether microbacteria can inoculate multiple sclerosis, a chronic autoimmune disease that affects the central nervous system.

Additionally, Geva-Zatorsky said, certain bacteria can make humans develop more fat cells. Someday, she said, researchers may be able to create a pill to help obese people lose weight.

The same bacteria affect emotions, she said, and eventually may be used to treat depression.

Once her postdoctoral work is completed, Naama Geva-Zatorsky plans to return to Israel to set up her own research team to probe how these bacteria can treat a myriad of diseases.

Weizmann biophysics professor Zvi Kam believes Geva-Zatorsky's determination will carry her far.

Noting that experiments are tedious and often fail, Kam said in an email that the young scientist "never complained, never was let down, and never gave up! Her optimistic spirit and joy of doing science was never broken by the tough reality."

Geva-Zatorsky's success is unusual in Israel given the dearth of women working in the fields of science and engineering.

Despite Israel's emphasis on research and development, a 2008 report by the European Commission on Gender Equality pointed out Israel's low proportion of female researchers in higher education—25 percent—compared to the 35 percent average found among EU member countries.

Those numbers combined with a highly publicized incident recently involving Channa Maayan, a Hebrew University professor who received an award but was told by Israel's acting health minister, who is haredi Orthodox, that a male would have to accept it for her. The incident outraged and re-energized women in the scientific community to speak out about their important role as researchers.

There are glimmers of light, however, for female scientific researchers. Geva-Zatorsky was among 10 women last year who received a Weizmann Institute of Science Women in Science Award. And she sees momentum at Israeli universities to increase the numbers of women in the field.

She hopes that she can pave the way for others.

"I encourage women to be brave and ask questions," Geva-Zatorsky said.

Geva-Zatorsky also said that gender bias alone is not the only reason that women are less inclined to do scientific research.

In Israel, many believe that those who want to pursue academic careers should do research abroad, she said, where they can gain skills that will enable them to be better scientists at home. Geva-Zatorsky said that's more difficult for women, who are still expected to be the primary child rearers.

The women who complete their doctorates are typically older than in other countries, she said, having first completed their military service and then started families.

"This is why fellowships and awards that encourage women scientists to move are important and also it helps if, mentally, people believe in us and that people would like us to go abroad and get new skills," she said.

Geva-Zatorsky, who grew up in Moshav Ometz, a small cooperative village in central Israel, said her parents "nourished her curiosity and passion."

At 22, she arrived at Tel Aviv University and decided to study chemistry and biology.

For her doctorate, she studied how cancer cells respond to drugs and therapies.

With a longtime passion for the arts—she had studied ballet until she was 18—Geva-Zatorsky also helped to organize an exhibition at Weizmann called "The Beauty of Science."

She praises her family as well as her husband's for their strong support.

"They believed in me and pushed me forward," she said. "There have been moments of self doubt, but they give me encouragement." ■

From "start-up" nation to "scale-up" nation

Jonathan Medved, one of Israel's leading serial entrepreneurs and venture capitalists, offers his outlook on the country's current economy and his vision for its future.

By Maxine Dovere/JointMedia News Service

NEW YORK—Most are accustomed to calling Israel a "start-up nation," following the 2009 book by Dan Senor and Saul Singer titled as such. Jonathan Medved, however, is focused on the possibility of a "scale-up" nation.

"The next step is to scale up from start-ups to big global companies…to grow Israel's companies is by focusing on solving big global problems," says Medved, CEO of mobile software platform provider Vringo, Inc.

Medved—one of Israel's leading serial entrepreneurs and venture capitalists, who made aliyah in the 1990s and now lives in Jerusalem—spoke to the Israel Business Forum at a gathering high above Times Square in New York City earlier this month.

In Israel, he says, "The culture of risk, of immigrants, of informality, the discipline of the army, even tolerance for failure, creates an unprecedented, unequaled atmosphere. The world is starting to understand that Israel is the place to come to—outside of Silicon Valley—for technical start-ups." Israel provides a "dense" center for innovation, according to Medved, who called the country "start-up central."

Medved's story is iconic in the world of high tech. Starting by working out of a garage in Jerusalem, this entrepreneur has co-founded more than 60 Israeli high-tech firms. He writes about Israeli technological developments and is a member of the board of Israel21c. He speaks about Israel's technological and economic contributions to America and the world in venues as diverse as AIPAC (American Israel Public Affairs Committee), CUFI (Christians United For Israel), and numerous industry conferences.

Noting "this bedrock of warmth and support" and "unshakable" alliance between Israel and America, Medved says the two nations are "incredibly productive and dynamic countries that lead the world in innovation and in technology."

Medved says that when people are asked about how often they touch Israeli technology, some scratch their heads and say, "I don't do much with Israeli technology."

Wrong, says the Vringo CEO.

"Each and every one of us is touching Israeli technology every single day, dozens of times—in computers, instant messages, cell phones, voice mail, flash memory," Medved says. "Israeli innovation is making the world we live in exciting and dynamic and changing reality… This great alliance between [America and Israel] doesn't get enough attention. That's what I am talking about tonight."

"There is no single major American high tech company—whether it's Cisco or Broadcom or Microsoft or Google or anybody—who doesn't do just enormous work in Israel," he continues. "Samsung, the Korean operation, is now in Israel focused on sourcing Israeli technology."

Innovation starts early in the lives of Israelis, as the Israel Defense Forces (IDF) instills values of competition and selectivity. "Our kids start competing before the end of high school—not to get into an Ivy League school but to get into, excuse the phrase, an Ivy League unit," says Medved. After such special programs, "they're ready for bear," he says.

"Our army is very entrepreneurial—very much part of our strategic thinking," Medved says.

Israel is creating jobs in America, Medved explains, citing companies such as Given Imaging in Georgia, Amdocs in Missouri and Netafim and Bright Source in California. Medved says virtually no American high-tech company is without an Israeli component. Microsoft just opened two new Israeli facilities, in Tel Aviv and Ra'anana.

PHOTO CREDIT: MAXINE DOVERE

Vringo CEO Jonathan Medved speaks at the Israel Business Forum in New York.

The next step for Israel, Medved reiterates, is to "go from start-up nation to the scale-up nation."

"Companies of size are being built In Israel," he says. "I think it's a great thing that we are selling these companies. [Sales] serve as a conduit for future purchases on the international market.

Medved notes that Israeli-developed products are appearing in unexpected places. Zoran chips, for example, are in virtually every consumer electronics product, and more Americans are taking medication produced by Teva Pharmaceuticals than that of any other producer in the country. He also highlights "unrivaled" Israeli water technology, including the reverse osmosis process invented at Ben-Gurion University.

"By 2014," says Medved, "all drinking water in Israel will come from the sea."

Medved admits, however, that "there are storm clouds" and problems to solve, such as the education dilemma in Israel—increasing numbers of students but no increase in faculty, underfunded universities, and a continuing brain drain among the most crucial.

JointMedia News Service asked Medved about investors' reactions to political upheaval in the Middle East, as well as the impact of the possibilities of war or terrorist activity in Israel and nearby. He suggests that investors are discounting these risks.

"In technology, most investors are not thinking about it," he says. "What's crazy is that Israelis live with this…it's weird, though Israel is perceived as unsafe, tourism numbers are through the roof. We have to do what we have to do to build the country. Investment builds psychological resilience."

"It's a great time in Israel," he concludes. "Tourism is booming, the economic crisis appears past." ■

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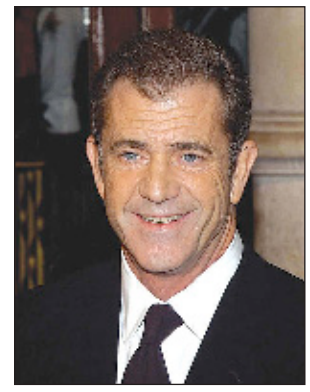
Jewish Federation of Greater Ann Arbor

After Mel Gibson-Joe Eszterhas spat, Hollywood Jews weigh in

By Dana Kennedy

(JTA)—Jews run Hollywood, so the old cliche goes.

So an outsider might find it strange that one of Hollywood's biggest studios, Warner Bros., agreed to make a movie about one of the Jewish world's greatest heroes with a star known for going on anti-Semitic tirades.



Mel Gibson

And when the plans to film *Judah Maccabee* fell apart this month, igniting a feud between producer Mel Gibson and screenwriter Joe Eszterhas that involved more accusations of anti-Semitism, Hollywood again went for Mel.

A number of industry figures interviewed by JTA, including lawyers, studio execs and publicists—all of them Jewish and a number of whom come from families who survived the Holocaust or fled the Nazis—defended Gibson over the Hungarian-born Eszterhas. Almost to a man, however, they declined to be quoted by name—as is typical in Hollywood.

Veteran producer Mike Medavoy, whose parents fled to Shanghai in the 1920s to escape the Russian pogroms, has known Gibson and Eszterhas for decades. Both have "issues," he said, but he has a softer spot for Gibson.

"I really believe that everyone deserves a second chance," Medavoy said. "I want to give Mel the benefit of the doubt. I think Mel's problem is he's a little immature and can't handle his anger."

Alan Nierob, Gibson's longtime publicist and the son of Holocaust survivors, has always stood by his client.

The loyalty to Gibson of some in Hollywood comes despite the controversy over his controversial portrayal of Jews in the 2004 film *The Passion of the Christ,* his rant against Jews following a drunk driving arrest in 2006, and his violent threats and accusations against an ex-girlfriend that were leaked online in 2010. Also that year, Jewish actress Winona Ryder said that Gibson had called her an "oven dodger" at a party in the mid-1990s.

The latest flap erupted when Eszterhas, who once was one of Hollywood's flashiest screenwriters but hasn't had a hit since 1997, accused Gibson of only pretending to be developing a movie about Judah Maccabee to help Gibson's own image in the Jewish community. Eszterhas accused Gibson of setting him up—hiring him to write the script and then rejecting it not because it wasn't good, but because Gibson actually "hates Jews" and never wanted to make the movie in the first place.

In his detailed nine-page letter that was leaked to TheWrap.com, Eszterhas said that while working with Gibson, the star "continually called Jews 'Hebes,' and even 'oven dodgers' and 'Jewboys.'

"You said most gatekeepers of American companies were 'Hebes' who 'controlled' their bosses," Eszterhas wrote to Gibson.

He also described Gibson as erupting in almost psychotic rages in which he railed about his ex-girlfriend, Oksana Grigorieva, intimating he wanted her dead.

Gibson wrote a letter back to Eszterhas saying that his claims were "utter fabrications" and threatened to sue Eszterhas for releasing the audiotapes. Gibson's defenders suggested that Eszterhas' attacks were exaggerations or lies meant to deflect from Gibson's claim that Eszterhas' script wasn't any good and that's why it was rejected by Warner Bros.

Through Nierob, Gibson declined to be interviewed for this story.

Eszterhas told JTA that he "stands behind the letter I wrote to Mel."

Not everyone in Hollywood's Jewish establishment has stood by Gibson. After Gibson's anti-Semitic tirade in 2006, Sony Pictures co-chairwoman Amy Pascal spoke out against him and powerful agent Ari Emanuel called for a Gibson boycott.

When they were the only big names to speak out, former AOL Time Warner Vice Chairman Mel Adelson took out a large ad in the *Los Angeles Times* protesting the silence of many top Jewish Hollywood executives.

But by 2011, when Warner Bros. agreed to *do Judah Maccabee* with Gibson, it seemed all was forgiven.

Despite their support of Gibson, however, many in Hollywood also said they didn't know why Warner Bros. had decided in the first place to let Gibson make a film about Judah Maccabee, the great Jewish warrior who fought and prevailed against a Hellenistic ruler who wanted to force the Jews to renounce their faith.

Sharon Waxman, a veteran correspondent for the *Washington Post* and *The New York Times* who now runs TheWrap.com, said she confronted a senior Warner Bros. executive when she first heard about the planned film.

"I said to him, what were you thinking?" said Waxman, who was raised as an Orthodox Jew and whose site is where Eszterhas' letter and an audiotape of Gibson's most recent rants were leaked. "He said something about the studio believing in forgiveness. But it's still a mystery to me."

Rabbi Marvin Hier, dean and founder of the Simon Wiesenthal Center in Los Angeles, said last September that letting Gibson direct *Judah Maccabee* would be "like casting Bernie Madoff to be the head of the Securities and Exchange."

Now, he says simply, "everyone should have known."

"This is the story of an unrepentant anti-Semite who's a world-renowned actor," Hier told JTA. "How did he get Warner Bros. to agree to do this film? I think he reached out to rabbis and used them to soften up the studio. There are some who felt his 2006 apology was sincere. I never thought it was sincere."

For now, Warner Bros. spokesman Paul McGuire said the studio is "analyzing" what to do with the "Judah Maccabee" project. But studio sources say privately that the film has been shelved.

A source in Gibson's camp told JTA that Gibson is determined to move forward with *Judah Maccabee* on his own, financing and developing it the way he did with *Passion of*

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Dr. Michael Casher, psychiatrist and classical guitarist

Sandor Slomovits, staff writer

I recently heard Dr. Michael Casher play classical guitar at the University Hospital as part of the hospital's Gifts of Arts concert series. The weekly noontime programs, held in the lobby near the hospital's main entrance, are attended by patients, their families and staff, all of them enjoying a much needed break from the stresses of their stay, or their work in the hospital. Dr. Casher was accompanying soprano, Carrie Wilson, in a program that ranged from English ballads, operatic arias, even a Beatles tune, and also included a few solo guitar pieces. I liked their performance very much and was both impressed and intrigued. Dr. Casher's playing was at a very high level technically as well as musically and the duo's ensemble work clearly showed extensive preparation. Yet seeing his title on the program notes—he is the director of the UMHS Psychiatry Adult Inpatient Program—I was certain that he had to have had very extensive training and long years of experience in medicine. I asked him to talk about his life in medicine and music.

Dr. Casher: I grew up in Dayton, Ohio. We had a very vibrant Jewish community. I was bar mitzvahed there, in Temple Israel, which was one of the three main synagogues in Dayton. I always liked the liturgical music. I think that actually sparked a lot of my interest in music, hearing the cantor when I would go with my grandmother to the Orthodox synagogue, and also in the Reform synagogue, where I grew up, which had spectacular singing. I always admired the cantor's voice there.

I started with the cello when I was maybe seven or eight years old and played cello till around age thirteen. I got to a level where my teacher wanted me to practice four hours a day, it got very intense, he wanted me to join the junior philharmonic in Dayton. It got a little too much for me, so I stopped playing cello. My parents, especially my mother, were very involved in it and she was very disappointed. She signed me up for guitar lessons at the Y. I just took to it immediately.

WJN: Classical guitar?

Dr. Casher: Folk guitar. I started playing chords, songs, and learning from Peter Paul & Mary records. I listened to the Kingston Trio, the Limeliters, Chad Mitchell Trio, all those groups, learning their songs and ones by other folk singers like Odetta and Harry Belafonte. I had some friends that were also interested in guitar, I learned a lot of that kind of thing, organized some hootenannies when I was young. I was never really a big singer; I had a person who I accompanied who had a tremendous singing voice. We played in a number of places while I was in high school. Then I started playing rock guitar. When I went to college, I was in a rock band.

WJN: Did you play rhythm or lead guitar?

Dr. Casher: I played lead guitar, blues and rock. We played a lot of mixers on the East Coast.

WJN: Where did you go to school?

Dr. Casher: Johns Hopkins. Baltimore at that time had the Peabody Conservatory, which is now part of Johns Hopkins, but at that time it was a separate conservatory. There was a fellow who lived above me who was a graduate of their guitar program and he told me I ought to start learning classical guitar. So I started taking lessons from him and that really was fascinating for me. From then on, that's pretty much what I studied, classical guitar.

WJN: What were you studying at Johns Hopkins?

Dr. Casher: I was pre-med.

WJN: Did you know at an early age that you wanted to be a doctor, or were you just exploring that option in college?

Dr. Casher: I went to college when I had just turned seventeen, and I grew up in an era where if you were a pretty smart kid, the saying was, "a lawyer is a Jewish boy who can't stand the sight of blood." (Laughter) That was how I grew up. So it was pretty much expected in my family that I would be a physician.

WJN: Was there a tradition of medicine in your family?

Dr. Casher: Not really. My father had a home remodeling business, but I think he always admired people who were in the professions. His parents had come over from Russia, and he had to drop out of college during the Depression and so he really wanted his children to succeed in the professions.

WJN: When you graduated from Johns Hopkins, did you feel at a crossroads? Music, medicine?

Dr. Casher: No, I was always able to merge the two. When I went to medical school I made sure that I had lined up a good private teacher to continue classical guitar. I always had it on the side, but still really serious about it.

WJN: That's evident. When did you graduate from medical school?

Dr. Casher: I graduated from medical school here in Ann Arbor in 1976. When I came here, I found Matthew Mischakoff, his father was a famous violinist, Mischa Mischakoff, and Matthew was a very good classical guitarist. He used to teach at Herb David's, when it was still on State Street. I studied with Matthew for a while and there was a person who came to town every year from Mexico, Manuel Lopez-Ramos, and I became really close friends with a group of people that studied with him when he would come up here. One of them was Helene Rottenberg, who teaches at Herb David's. Helene and I had a duo for a few years. We played all over Detroit, did weddings and things like that as a classical guitar duo, and we were very involved with Lopez-Ramos. Then, when I graduated from medical school I went down to Texas to study guitar with a very good teacher at SMU in Dallas and I worked as a doctor in emergency rooms, so I could sponsor a year off for studying music. Most of the people that I encountered down there, that were also studying with my teacher were in a Masters program with him at SMU, but I studied with him privately. Really, it's always been in my life, a very important part of what I've been.

WJN: You're head of the inpatient psychiatric unit now. Was that area your interest right from the beginning in medical school?

Dr. Michael Casher and Carrie Wilson

Dr. Casher: I was interested in either pediatrics or psychiatry. When I did my psychiatry rotation at Michigan, as a medical student, I really enjoyed it and felt like it was a good fit for me. I came back here to do psychiatric training after I was in Texas and then I remained here since that time.

WJN: Always at University Hospital?

Dr. Casher: I was at St. Joe's for many years and then five years ago I came to the University to run the inpatient unit.

WJN: You and Carrie Wilson sounded great together when I heard you recently.

Dr. Casher: I like performing with her. I like performing with a singer. Helene Rottenberg's sister is a cantor in the Detroit area. When I was younger I did some concerts with her. I've also done flute and guitar duets, which are a similar combination. In fact there is some overlap in the literature.

WJN: Are your kids musical?

Dr. Casher: I have two stepdaughters and a son that are all between the ages of 19 and 23. Jennifer, who is a freshman at U-M, has a beautiful singing voice. Her older sister, Lucy, is a very good pianist, was in some competitions. She will probably go to law school. My wife and stepdaughters are from China and Lucy is in China right now, working for a year after graduating from the U-M. My son Gabriel is a good rock and finger style guitarist.

WJN: Did you teach him?

Dr. Casher: No. I just encouraged him and he picked up a lot on his own, by osmosis I think. He goes to school at Hope College, outside of Grand Rapids. He's a psychology, neuroscience major.

WJN: The apple didn't fall too far from the tree there.

Dr. Casher: He's also kind of a jock. He's a tennis player and teaches tennis during the summer. He's a pro at Liberty Racquet Club.

WJN: Do you have thoughts about what direction you might want to take the guitar when, if, you retire.

Dr. Casher: I think as I get older I think it's going to become as important, maybe more important. I'd like to do more performing, maybe some teaching, which I've done in the past. It's just a great thing to have, the whole world of the guitar. I go to some guitar festivals and see all the young players that are coming up. It's really spectacular what has happened with the classical guitar in the last twenty years.

WJN: I don't follow classical guitar closely. What has happened?

Dr. Casher: There's a lot of counterpart to psychiatry. The Freud of the guitar is Segovia, and there are all the great players that trace their lineage to him. It's just like people trace their lineage—who they were analyzed by—and they can always trace it back to Freud ultimately. All the great guitar players now, we're maybe in the third generation after Segovia. You had Segovia, then Julian Bream, and then John Williams was the next generation. He was considered the greatest guitarist in the world, but he's getting older, he's probably sixty something, and now you have this next generation, and they're really spectacular players. You can't believe it when you hear them. They could probably trace their lineage to Segovia, but they are graduates of guitar programs in conservatories and have teaching positions all over the country. Some of them, the top ones, are performers. Juilliard now has a guitar program, which it didn't for many years. There's a lot going on with the classical guitar.

WJN: Do you think that playing guitar helps you with your medical work and vica versa?

Dr. Casher: I think there is. I think there are probably lots of connections. Many, many physicians love music, love classical music in particular. When I go to a concert at Hill Auditorium, or at Rackham, I see lots of my colleagues. Probably most of them are not performers or players, although a few are, in fact there's the Life Sciences Orchestra at the hospital, but there's something about medicine and music that a lot of people enjoy both.

At a probably more individual level, I think having music, if you have a stressful occupation, having music to unwind with is a nice thing to have. I also think there's a lot of counterparts in the kind of collaboration you have when you perform with other people, that sort of give and take probably has some counterpart, especially in psychiatry, in any psychotherapeutic relationship. I also feel like some of the best teaching that I've had has been actually music teaching, where someone really gives you very, very detailed criticism of what you're doing, not just technically, but what you're doing with the music, and that listens so carefully to what you're doing that they can give you really good advice and point you in the right direction to help you grow as a musician. The other place where I've had that level of supervision or training has been when I've had great folks in psychotherapy at the university when I was a resident. It seemed like there were a lot of similarities, the kind of detail that someone could put into teaching. It's helped me in my own teaching as well. ■

Dr. Casher is available to play concerts and private parties, alone or with Carrie Wilson. Contact him at mcasher@med.umich.edu.

In new autobiography, Judith Elkin shares her path through life

Rochel Urist, staff writer

Ann Arborite Judith Laikin Elkin, now in her early 80s, takes the title of her new autobiography, *Walking Made My Path*, from a Latin American proverb: "There is no path, it's walking makes the path." ("Caminante, no hay camino, se hace camino al andar Traveller!") Fluent in Spanish after years of researching the Jews of Latin America, the maxim suits her. It's arresting. But since the translation lacks the original lilt, and since for non Spanish-speakers the saying is unfamiliar, the title feels, at first, like a non-sequiteur. Once she shows us the path, it seems apt.

Judith Elkin was ahead of her time. She was forged in the socialist, Zionist environment of her Yiddish-speaking parents. Born and raised in the Detroit area, she was one of four daughters whose parents had emigrated from Lithuania, "the old country." Descriptions of her childhood read like a history of Detroit – especially Jewish Detroit – with mention of landmarks familiar to Detroit natives: Twelfth Street ("yet to be named Rosa Parks Boulevard"); the Purple Gang ("They never bothered civilians, only killed each other."); the pickle barrel outside the local grocery store, with its sign "a nickel a shtickle; " and Brown's Drug Store ("which was yet to be burned down in the 1947 riot"). Elkin spent her formative years with the Habonim youth movement. As a teenager, she was a leader in the movement and expected to make aliyah. Life interfered, sometimes in marvelous ways. After completing her undergraduate degree at th University of Michigan, she earned a masters in International Affairs at Columbia University, where she met Moshe Shertok, a representative of the Jewish Agency. Some years later, she met him again, when he invited her to Jerusalem and offered her a place in the new Israeli government. He had, by then, hebraicized his name to Moshe Sharett.

But I'm ahead of myself. After graduating from Columbia, Elkin sat for and passed the grueling Foreign Service exam. As a commissioned officer – the 21st woman to achieve that status – she traveled for the next five years. She spent time in Southeast Asia, South America, Latin America, and London, England, where she served as U.S. vice-consul. It was en route home that she made that fateful trip to Jerusalem to meet with Sharett. Upon hearing of the offer, and her decline of it, her father made his disappointed clear. "What did you expect, that I would become Prime Minister?" she countered. "Some years later," she adds, "some broad from Milwaukee did just that."

She began teaching Latin American studies, then did a Ph.D. in history at U-M. Her stories – about family, travel, academia, romance, ambition, and being a woman at times and places where women did not travel alone are alternately mesmerizing, delightful, charming, and, I'm afraid, tedious. The information is rich but dry. At the risk of being reductionist, I wondered whether Elkin finds it easier to talk about other people, which she does with color and polish, than to talk about herself – unless it is the self of her youth, who is, in many respects, a person other than her adult self: ambitious, accomplished, and more interested in documenting historical events than recording her own life. She finished the book in haste, so that her younger daughter, battling cancer, could to read it while there was still time. Her reaction: "Mom, I never knew you were so funny!" Susanna died soon after.

Much of Elkins' writing is superb. It turns out that Elkin won two Hopwood Awards while a student at U-M. She includes some of her poems in the book. One of the poems was written to Professor Leslie A. White, the legendary anthropologist who enthralled her with his classroom antics. Elkins loved that his Mind of Primitive Man "was alleged to be on the Catholic Church's index of forbidden studies." She cheerfully records the day he announced: "Words have the power to move people physically." He proved this, she says, "by writing f--k on the blackboard, causing some girls to flee the classroom." This is the poem she wrote for him.

The Red King's Dream

The chessbored King in his Palace slept
And his ivory Queen to her own square kept;
While along each diagonal Bishop's row
The bravest Knights refused to go.

The Tweedles, with one ear to the ground
Straddled the oak-carved chest around
And laughed at Alice's horrified scream
When they told her the meaning of the Red King's dream

"Why Tweedle Dum," she fumed, "and Dee!
How wicked to tell me that I'm not me.
I really don't think it polite, nor kind
To call me a delusion in a chess king's mind."

"No, no!" she wept, and her face went white
"I couldn't even cry, if you were right."
"Tee hee," they giggled with a nasty squeal,
"We hope you don't think those tears are real."

Elkin's father expected great things from this daughter. To him, she could think "like a boy." Her book, The Jews of Latin America, led to academic acceptance of this subject, its appearance on the college curriculum, and the founding of a worldwide network of scholars: the Latin American Jewish Studies Association (LAJSA). It also provided the context for her memoir's stories of her travels in Colombia, Ecuador, Peru, Chile, Argentina, Cuba and Brazil. But, she says, her busy life involved a trade-off. "I never really learned to cook."

Somewhere in this book, Elkin asks: "What should be left unremembered?" Indeed. I asked the author how she tackled that question. She said:

I well remember the havoc my father caused by publishing his (tell-all) autobiography. Fortunately, the original Yiddish text was lobotomized by its English-language translator. I had no wish to impose the same drama on my own children. Discretion is advised for those who would keep their families intact. Anticipating the problem (as he saw it) of having a wife who writes, my husband had asked never to be included in anything I wrote. This code of omerta limited family reminiscences, especially considering that the marriage was at the center of my life for 47 years.

…The death of my husband Sol in September 2007 brought my own mortality home to me, and forced me realize that, if I was going to write this book at all, I'd better get to work on it.

Given Elkin's penchant for the well-turned phrase, it pays to include some here.

The book opens with: "Nothing focuses the mind so keenly as news that a possibly fatal event taking place within your own body, without your consent, is likely shortly to clean your clock. Time, which once seemed endless, is running out. As I have exhausted my biblical allocation of three score years and ten, I can't complain."

Elkin describes a family friend as "an eccentric who marched to his own shofar."

Evoking his father's roots, she says: "My father came from Poblov, the world-renowned metropolis of the province of Minsk, navel of the universe, where the winter rains turned the streets to mud that sucked the boots off the unwary walker, where there were no schools and no railroad station and the Jews had to run away and hide in the forest at Easter time to escape the drunken peasants. Shedrin was the town down the road."

In searching for a mentor who would help her through her Ph.D., she approached a number of professors with her dissertation idea: to write about the Jews of Latin America. Most discouraged her. One said, simply: "Jews aren't picturesque." Another "sympathetic observer" explained: "They don't paint their faces or wear penis sheaths. Why would anyone be interested in them?" ■

Mel Gibson, continued from page 22

the Christ, which became an unexpected hit. Gibson has said that he's been working on the "Maccabee" project for more than eight years and that it predates the 2006 DUI scandal.

Jay Sanderson, who spent 25 years as a TV and documentary producer in Hollywood before becoming president of the Jewish Federation of Los Angeles, said he didn't believe that Gibson has been developing the film for a long time.

"I would make a large wager that he's not going to make this movie," Sanderson said. "Of course, the people close to Mel are going to say that he's going ahead and will make it just to show his supposed sincerity."

Sanderson said Gibson's anti-Semitism is "legendary" and "no one could have been more inappropriate" to make a film about Judah Maccabee.

"But I also understand in some ways why it happened," he said. "It's a great story and this is the man who made *Braveheart*. Mel's always had a great relationship with Warner Bros. And don't forget Hollywood is a place where people want to avoid making the wrong enemies. Mel is more of a wrong enemy."

There is no star arguably less likely than Gibson to direct a film about Judah the Maccabee. Gibson belongs to a conservative sect called traditionalist Catholic that is not recognized by the Vatican in part because it adheres to Catholicism as it was practiced before the reforms instituted by Vatican II in the early 1960s. During Good Friday services in the old liturgy, traditionalists still read a prayer in which they pray that Jews will "recognize Jesus Christ as the savior of all men."

In 2003, Gibson said there is "no salvation for anyone outside the Church," including his then-wife, Robyn, a devout Episcopalian, in that category.

Gibson's father, Hutton Gibson, is also a traditionalist but is associated with an even more extreme group within the sect, Sedevacantism. He is also a Holocaust denier. Gibson has never renounced his father's views or specifically said whether or not he is a Sedevacantist, but he has said that the Holocaust did happen and that it was "an atrocity."

In 2006, the Southern Poverty Law Center released a report based on a three-year investigation into so-called "radical traditionalist Catholics" that focused on Hutton Gibson, whom they called an "important player" in this "shadowy world."

"These Catholic extremists, including the Gibsons," wrote investigator Heidi Beirich, "may well represent the largest population of anti-Semites in the U.S."

"Hutton Gibson does the circuit and he's featured at a lot of events," Beirich told JTA. "He's beloved by anti-Semites, Holocaust deniers and extreme anti-government activists."

Mel Gibson built his own traditionalist church in the Malibu hills that is so private and secretive that no one knows what goes on inside it, Beirich said.

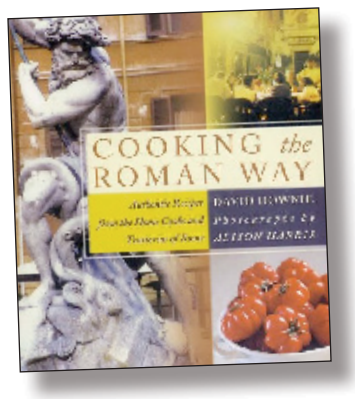
"But we do know his views are anti-Semitic, even if they don't line up with his father's," Beirich said of Mel Gibson. "The alcohol defense is ridiculous. You don't bash Jews just because you get drunk.

"This idea of forgiveness and giving second chances to him is bad one. When you start OK'ing anti-Semitism and racism, you end up in a very bad place." ■

Shavuot with an Italian twist

Mary Bilyeu, staff writer

As much as I adore blintzes and cheesecake, at Shavuot I am compelled to veer a bit from the expected dishes while still honoring the tradition of eating dairy foods. I usually serve a whimsical little concoction that those who are close to me chuckle about (but look forward to!) every year: Fried Ice Cream Torah Scrolls. Form the ice cream into cylinders rather than spheres, roll them in crushed cookie crumbs for a crust, place two onto a dessert plate and drizzle them with a bit of chocolate sauce, then place decorative toothpicks into the ends of each "scroll." They're cute, they're fun, and everyone loves them.



But I get bored with routine. There are too many foods and too many flavors enticing me; I seek variety. And so, this year I'm indulging in two of my favorite cuisines—Jewish and Italian—and serving dishes that employ a variety of cheeses as well as featuring figs, cherries, and asparagus to remember that Shavuot is a harvest festival.

David Downie's gorgeous book, *Cooking the Roman Way: Authentic Recipes from the Home Cooks and Trattorias of Rome*, offers beautiful recipes for meat, seafood, vegetable, and pasta dishes, in addition to luscious *dolci*—sweets. Most of these are not specifically Jewish, although Downie states that "perhaps the greatest single force in maintaining culinary traditions over the city's 2,800-year history has been the Roman-Jewish community. Its members have handed down dozens of recipes, some of them very old."

The classic Carciofi alla Giudia (Jewish-style Artichokes, a simple pareve preparation fried in olive oil and sprinkled with salt) is offered, in addition to numerous recipes that are credited to the Jewish community: Fiori di Zucca Fritti(Fried Stuffed Zucchini Flowers), Gnocchi di Semolino alla Romano (a centuries-old baked dish of semolina patties, rather than the more typical walnut-sized boiled dumplings), and Lattughe Farcite (Stuffed and Braised Lettuce), among others. Just reading these, I long to start cooking and to serve a feast along with a good hearty Italian red wine.

After immersing myself in all the delicious recipes and tempting photographs that Downie has collected, I determined that a celebration with a Roman flair would be ideal. Because this year, Shavuot falls during the Memorial Day weekend and *chag* will immediately follow Shabbat. I'm offering an assortment of recipes, therefore, that are perfect for the multiple occasions, especially with consideration of time constraints and *halakhic* restrictions.

Now, before I offer my menu suggestions, let's discuss what makes a recipe particularly Roman. First of all, obviously, it utilizes ingredients that thrive in Southern Italy. It's also "easy to make, good for you, gutsy, flavorful and fun to eat," according to Downie, and lets top-quality fresh ingredients shine with a minimum of preparation. What makes a recipe particularly Jewish? Well, we could ask two rabbis and find ourselves with three answers. But, in all seriousness, I think it would be one that respects the dietary laws, one that has a history and tells a story (as with hamantaschen or charoset, for example), one that can sometimes serve a ritual purpose, and one that is also flavorful and fun to eat.

Rigatoni con Asparagi e Ricotta (Rigatoni with Asparagus and Ricotta) is a lovely dish that goes beyond the everyday notion of pasta with sauce. In addition to featuring three different cheeses—Ricotta, Pecorino Romano, and Parmigiano-Reggiano—it also offers beautiful asparagus tips in honor of the harvest. Romans are famous for their love of asparagus, a vegetable that is practically synonymous with spring, and serve it just as they do their pasta—al dente. While the rigatoni would be delicious warm, it can also be chilled and served as a pasta salad.

A dish that can be assembled without any cooking is the simple yet sophisticated Fichi Ripieni—dried Calimyrna figs stuffed with Ricotta and almonds. Sweet and salty, tender and crunchy, these treats would be exceptional either at a Shabbat meal or for a holiday gathering, whether religious or secular. As the author states: "This recipe is... sugarless and flourless yet astonishingly delicious."

The most sublime offering is the Torta Ebraica di Ricotta, an utterly decadent cheesecake enriched with Ricotta rather than cream cheese. It's a bit complicated, featuring a handmade dough rather than a simple graham cracker crust, but would be well worth the extra steps. The recipe comes from a cake shop named La Dolce Roma, which is next to the restaurant Giggetto that has been a Roman institution in the ancient Ghetto neighborhood for nearly 100 years; both are operated by the same family. Pastry chef Stefano Ceccarelli makes desserts for his parents' restaurant, "including this Jewish cheesecake." He states that this *torta* is "more pie than cake, with a lot of delicious crust." It is rich and luxurious, and a wonderful variation on the familiar Shavuot treat.

While it is essential to respect tradition, and we all have our favorite dairy dishes to serve at Shavuot as we celebrate the bestowing of the Torah at Mt. Sinai, there are so many other fabulous foods to enjoy that still offer a nod to the familiar while branching out into the Diaspora and its many and varied cuisines. *Mangia bene* this year, and enjoy some classic Roman delicacies for the holiday! ■

Fichi Ripieni (Dried Figs Stuffed with Ricotta and Almonds)

18 large dry Calimyrna figs
6 tablespoons Ricotta
18 almonds

With a paring knife, slit a pocket in the figs, cutting from the base toward the stem. Spoon into each about 1 tablespoon of Ricotta. Slip an almond into the Ricotta and gently pinch the figs closed. Arrange them on a serving dish.

Makes 18 stuffed figs.

Rigatoni con Asparagi e Ricotta (Rigatoni with Asparagus and Ricotta)

1 1/2 pounds green asparagus
1 pound rigatoni
1 1/2 cups Ricotta
2 tablespoons extra-virgin olive oil
3 tablespoons freshly grated Pecorino Romano
freshly ground black pepper
1 cup freshly grated Parmigiano-Reggiano

Bring 5 quarts of salted water to a boil.

With a vegetable peeler or paring knife, scrape the asparagus stems and snap off the wood ends. Cut the tips to about 1-1/2" in length. Chop the stems into 1" lengths.

Add the pasta to the boiling water and stir. Wait 1 minute and add the chopped asparagus stems. Cover the pot. When the water returns to a boil, cook the pasta and stems, uncovered, for 3 minutes. Add the asparagus tips, stir and cook until the pasta is al dente, 5-8 minutes.

While the pasta cooks, scoop the Ricotta into a large serving bowl. Ladle in about 2 tablespoons of the pasta water and stir iwth a wooden spoon. Add the oil, the Pecorino Romano, and a generous pinch of pepper. Stir until smooth.

When the pasta and asparagus are done, drain and toss them into the serving bowl with the Ricotta. Add the Parmigiano-Reggiano and stir to combine.

Serve hot or chilled.

Makes 6 servings.

Torta Ebraica di Ricotta (Jewish-Roman Ricotta Cheesecake with Cherry Jam)

Crust:
1/2 pound butter, at room temperature
3 large eggs
1/3 cup sugar
zest of 1 lemon, finely grated
3 1/2 cups flour
1 teaspoon salt
Filling:
2 eggs
2 cups Ricotta
4 tablespoons sugar
1/2 cup cherry jam

Whip the butter in a large mixing bowl to a light consistency, about 5 minutes. Beat the eggs and sugar together in a small mixing bowl until foamy; mix in the lemon zest.

Add flour and salt to the butter. Mix until homogeneous. Incorporate the egg-sugar mixture.

Transfer the dough to a flour-dusted surface and knead gently, squeezing with your fingers, until the dough feels silky. Roll the dough into a compact ball, put it in a clean bowl, cover with a dishcloth and chill for 1 hour.

Preheat the oven to 425°F. Butter and flour a 9" round shallow pie pan.

Divide the dough into two unequal pieces, roughly one-third and two-thirds. Use a rolling pin to rol out the larger piece of dough into a 1/4"-thick disk approximately 11" in diameter. Transfer the rolled dough to the pie pan. Trim off excess dough and add it to the remaining dough. Poke holes thorugh the pie crust with the tines of a fork.

Bake the crust for 15–20 minutes, until firm and golden. Remove the pan from the oven and let it cool for a few minutes.

Roll out the remaining piece of dough to a thickness of 1/4" and a diameter of about 10". Set it aside in a cool spot.

To make the filling, beat one of the eggs in a large mixing bowl. Add the ricotta, sugar and 6 tablespoons of the jam. Stir thoroughly until smooth and homogeneous.

Spread the remaining jam over the pre-baked crust. With a large spoon, make a mound of the ricotta mixture on top; smooth the mound down with a spatula.

Set the second disk of dough on top of the mixture to form a low-profile dome. Crimp the edge all around with your thumbs. Trim any excess dough.

Beat the remaining egg thoroughly and brush it onto the top crust.

Bake for 10 minutes. Lower heat to 375°F and finish baking for 20–30 minutes until the top is golden. Let the pie cool, then slice and serve.

Serves 6 to 8.

From planting to blessings, Boulder gets into Jewish food movement

By Dvora Meyers

BOULDER, Colo. (JTA)—The new Jewish food movement arose here organically, so to speak.

No large federation or organization swooped in to make sustainable farming and eating within a Jewish framework a priority.

Yet in this city of 100,000—some 13,000 residents are Jewish—"green" has long been a way of life. So it's not surprising that interest in sustainability has led to a variety of Jewish grass-roots projects such as the establishment of greenhouses in food deserts, a chicken and egg co-op, community farms and an organic chicken schechting (kosher butchering) project, along with—thanks to a $335,000 grant from three foundations—the arrival of Hazon, a national Jewish environmental group.

The grant, which brought Hazon to the region in December 2010, came from the Rose Foundation and the locally based Oreg Foundation and 18 Pomegranates.

On April 29, the partnership among the local funders, activists and environmental organizations will culminate with the Rocky Mountain Food Summit, which will be held at the University of Colorado at Boulder.

The event will feature presentations from restaurateurs who use farm-to-table practices in their establishments, ways to adapt your bubbe's recipes to meet your dietary and health needs, and information about GMOs, genetically modified organisms.

The goal is to shine a light on local Jews and the food movement, and to provide resources available to groups and individuals who want to change their lives for the more sustainable.

Participants will choose three sessions among 22 offerings throughout the day. Middle schoolers can attend classes geared toward their age group, including one in part based on the beloved childhood book "The Little Red Hen." That session will examine the seed-to-table approach to farming and eating, from planting to blessings.

Rabbi Elisheva Brenner, founder and CEO of Eco Glatt; Yadidia Greenberg, who founded the Boulder Kosher meat co-op; and Bob Goldman, whose company LoKo Chicken specializes in both kosher and locally sourced birds for consumption, will lead a panel discussion on eco-ethical kosher

The day will conclude with a DIY (do-it-yourself) extravaganza where participants will get their hands dirty—literally in the case of the microgreens workshop—and leave with a new skill in addition to the information gleaned over the course of the three sessions they attended.

"We have some of Denver and Boulder's top chefs, some amazing, successful food entrepreneurs, leaders in the field of food justice, and experts on everything from gardening and baking, beekeeping, canning and beer brewing," said Josh Dinar, the Hazon steering committee chair who is working on the conference.

For Dinar, the connection to food is more than personal—it's professional. He is one of the founding editors of the Dining Out magazine franchise and co-owns HBurger, a gourmet hamburger joint in Denver.

"An interesting thing about being kosher—it makes you be conscious of what you are eating," Dinar observed. "And the rest of the country is catching up to the idea that you can't just trust that because someone calls it food, you can put it in your mouth."

While Dinar does not observe the rules of kashrut—he urged a reporter to try the bacon-wrapped figs at a local eatery owned by another foodie Jew—he certainly is mindful of the food he eats and its origins. His family owns seven chickens that hatch eggs for the household.

Dinar, a transplant like most others living in Boulder—he hails from New Jersey—first learned of Hazon from his father.

"My dad had been on the first Israel [bike] ride with Nigel and just raved about him," he said, referring to Hazon founder Nigel Savage. "And I thought this is something that would be awesome in Colorado."

Hazon in Boulder hasn't held its fundraising bike rides, which long have been emblematic of the organization's activities. Rather it has hired staff locally and sought to discover the native priorities, which has led to an emphasis on food and farm.

"When we first initially started, we went on a listening tour and we created a map of the local Jewish community," said Becky O'Brien, the director of community engagement for Hazon in Boulder. "There really wasn't a premeditated idea of what we were going to do. It was 'you're going to talk to two dozen organizations and figure out what they're doing there.' And of course we bring Hazon's expertise to bear.

"You have people creating stuff because they're just so passionate about it," O'Brien said, referring to the communal environmental activity she inherited upon taking the job. "It's neat to weave those together when I can."

O'Brien is a lifelong nonprofit professional, an environmentally engaged Boulder denizen and seemingly a perfect fit for the organization.

"This in a lot of ways is my dream job," she says. "I've been a foodie and an environmentalist in my personal life for a long time."

The idea to host the food summit, which will be a miniature version of the multiday event that Hazon holds annually on both coasts, came from the local steering committee.

O'Brien is expecting 200 to 300 participants ranging in ages and environmental engagement levels, from chefs to educators to farmers to folks checking out this stuff for the first time.

"The idea," she said of the summit, "is that this is spurring the next thing." ■

May 2012

Tuesday 1

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, with tutor available. (Call for information and reservations.) 1 p.m. *Every Tuesday*.

Bible Literature and History Class: JCC Seniors. Washtenaw Community College class taught by Dr. Liz Fried focusing on the Dead Sea Scrolls. Six-week class began on April 24. Call 971-0990 to register. 10 a.m.

Film Trip: JCC Seniors. Group trip at 12:30 p.m. to the Michigan Theater for the Jewish Film Festival's 1:30 p.m. showing of *Dolphins*. Senior rate tickets must be reserved and paid for through the SPICE Program. For information, phone Merrill at 971-0990.

Jewish Film Festival: JCC. Films shown at the Michigan Theater, 603 East Liberty. *Dolphin Boy* at 1:30 p.m. *Tony Curtis: Driven to Stardom* at 5 p.m. *Remembrance* at 8 p.m. $10 per ticket. Festival passes are $80 for members and $85 for non-members.

Yidish Tish (Yiddish Conversational Group). All ages and levels welcome including UM and non-UM participants at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367. 1:30 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 2

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Jewish Film Festival: JCC. Films shown at the Michigan Theater, 603 East Liberty. *Strangers No More* and *Homecoming* at 1:30 p.m. *Naomi* at 5 p.m. *Buried Prayers* at 8 p.m. $10 per ticket. Festival passes are $80 for members and $85 for non-members.

Hebrew 102: TBE. 6:30–7:30 p.m.

Thursday 3

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Sidney Warschausky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Spirituality Book Club: TBE. Cantor Rose leads a lunchtime exploration of *Tales of the Village Rabbi: A Manhattan Chronicle* by Harvey Tattelbaum. For information, contact cantorannie@gmail.com. Noon–1 p.m.

Birthdays and Presentation: JCC Seniors. Birthday celebration for all with a May birthday. Bring family and friends for lunch and birthday cake at 12:30 p.m. Followed by a presentation at 1 p.m. by Dr. J. Scott Roberts, Associate Professor of Health Behavior and Health Education and Director of the Public Health Genetics Program at the University of Michigan. Roberts will speak about mild cognitive impairment and the REVEAL study (Risk Evaluation and Education for Alzheimer's Disease), which is investigating the impacts of genetic risk disclosure for Alzheimer's Disease.

Jewish Film Festival: JCC. Films shown at the Michigan Theater, 603 East Liberty. *Sholom Aleichem: Laughing in the Darkness* at 5 p.m. *Mabul* at 8 p.m. $10 per ticket. Festival passes are $80 for members and $85 for non-members. Sponsors Afterglow Party at Sava, 216 South State Street at 10 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 4

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Shabbat Services for Young Families: TBE. Tot Shabbat and Tot and Sukkat Shalom for ages 5 and under at 5:30 p.m. Tot dinner at 6 p.m. Shira and Sukkat Shalom Shabbat for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows.

Friday Night Lights: BIC. Final session of the season. Family-friendly Kabbalat Shabbat Service at 6 p.m. Dairy dinner at 7 p.m. Reservation and pre-payment required.

Friday evening services: *See listing at the end of the calendar.*

Saturday 5

Shabbat Limmud: BIC. With Rabbi Dobrusin. 9 a.m.

Sixth Grade Shabbat Program: BIC. 9:30 a.m.

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Learner's Service: AARH. Nine monthly sessions led by rabbinic intern Aura Ahuvia guiding participants through the historical, geographical and political traditions that are part of the Saturday morning services. This month's topic is "Prophets," those who inspired prayers with a sense of justice, urgency and truth and also modern-day prophets. For more information, visit www.aarecon.org or phone 445-1910. 10 a.m.–12:30 p.m.

Kids Night Out: JCC. Featuring crafts and games, the entertaining movie *Puss in Boots* and a pizza dinner. Begins with an optional Talent Show. Open to JCC members and non-members in grades K–5. Kosher dinner options with advance notice. $20/members; $25 non-members. RSVP to Shoshana Jackson at shoshanajackson@jccfed.org or phone 971-0990. 6:30–10 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 6

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Bicycle Riding Club: JCC. Meets first Sunday of the month. Rabbi Robert Levy will lead this first ride. Meet at the JCC, 2935 Birch Hol-

low Drive. RSVP to Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 9:45 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Concert: JCC. Chaverim B'Shirim's Spring Concert featuring music from Pulitzer Prize winning shows *Fiorella* and *She Loves Me.* Refreshments served. Donations welcome. For information, phone 971-0990. 3 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 7

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Torah Trop: TBE. With Cantor Rose. Noon.

Women's Torah Study: TBE. Led by Cantor Annie Rose. 7–8:30 p.m.

Tuesday 8

"The Art of Marriage:" Jewish Learning Institute. This six-session course will examine secrets of a successful marriage. The class will go beyond platitudes to cover topics at the heart of modern marriage such as: Does marriage still serve a purpose? How far should one go to make a marriage work? When is divorce the best option? 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games, 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, with tutor available. (Call for information and reservations.) 1 p.m. *Every Tuesday.*

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Wednesday 9

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Men's Torah Study: TBE. Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact rgstutesman@sbcglobal.net. 7:30–9 p.m.

Hebrew 102: TBE. 6:30–7:30 p.m.

Thursday 10

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Sidney Warschausky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Medical Check and Presentation: JCC Seniors. A nurse from Care Response will monitor blood pressures and address questions at 12:30 p.m., followed at 1 p.m. by at talk by Dave Waskin, Professor of Composition and Journalism at Washtenaw Community College.

Lag B'Omer Picnic: Chabad. Time and place for this annual picnic to be announced. Picnic dinner of hot dogs, salads and drinks. Fun, special program with prizes for children and adults.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 11

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Mini-Minyan: BIC. For K–2nd graders. 11 a.m.

Kehillat Shabbat: BIC. For 3rd–5th graders. 11 a.m.

Tot Shabbat: BIC. For preschoolers and their families. 11:15 a.m.

Shabbat Services for Young Families: TBE. Tot Shabbat and Tot and Sukkat Shalom for ages 5 and under at 5:30 p.m. Tot dinner at 6 p.m. Adult dinner at 6 p.m. Shira and Sukkat Shalom Shabbat for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows.

Friday evening services: *See listing at the end of the calendar.*

Saturday 12

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Havdalah Program: TBE Brotherhood. 7–9 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 13

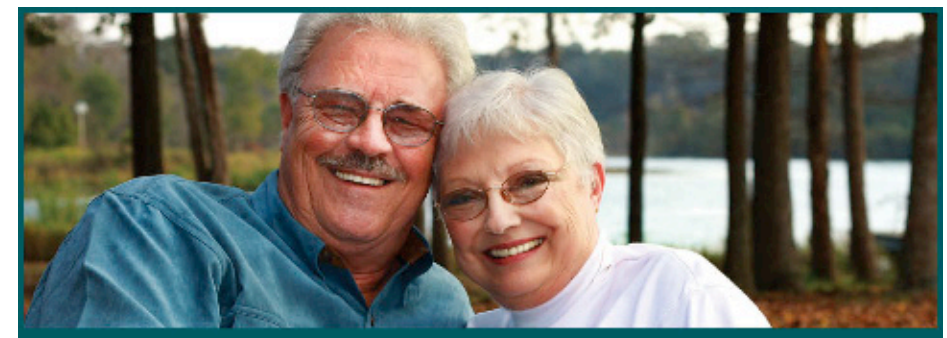
Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Planning Meeting: BIC Men's Club. 9:30 a.m.

Saturday Morning Service: AARH. Interactive community service features music, singing, and modern English readings, alongside traditional prayers and thought-provoking Torah discussion. Led by rabbinic intern Aura Ahuvia. For more information, contact aura613@gmail.com or visit www.aarecon.org. 10 a.m.–12:30 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Meet Raanana Staff and Bowl: JCC. Campers will meet counselors and fellow campers at this bowling get-together at Colonial Lanes, 1950 South Industrial Highway. The Camp Director and Assistant Director will be on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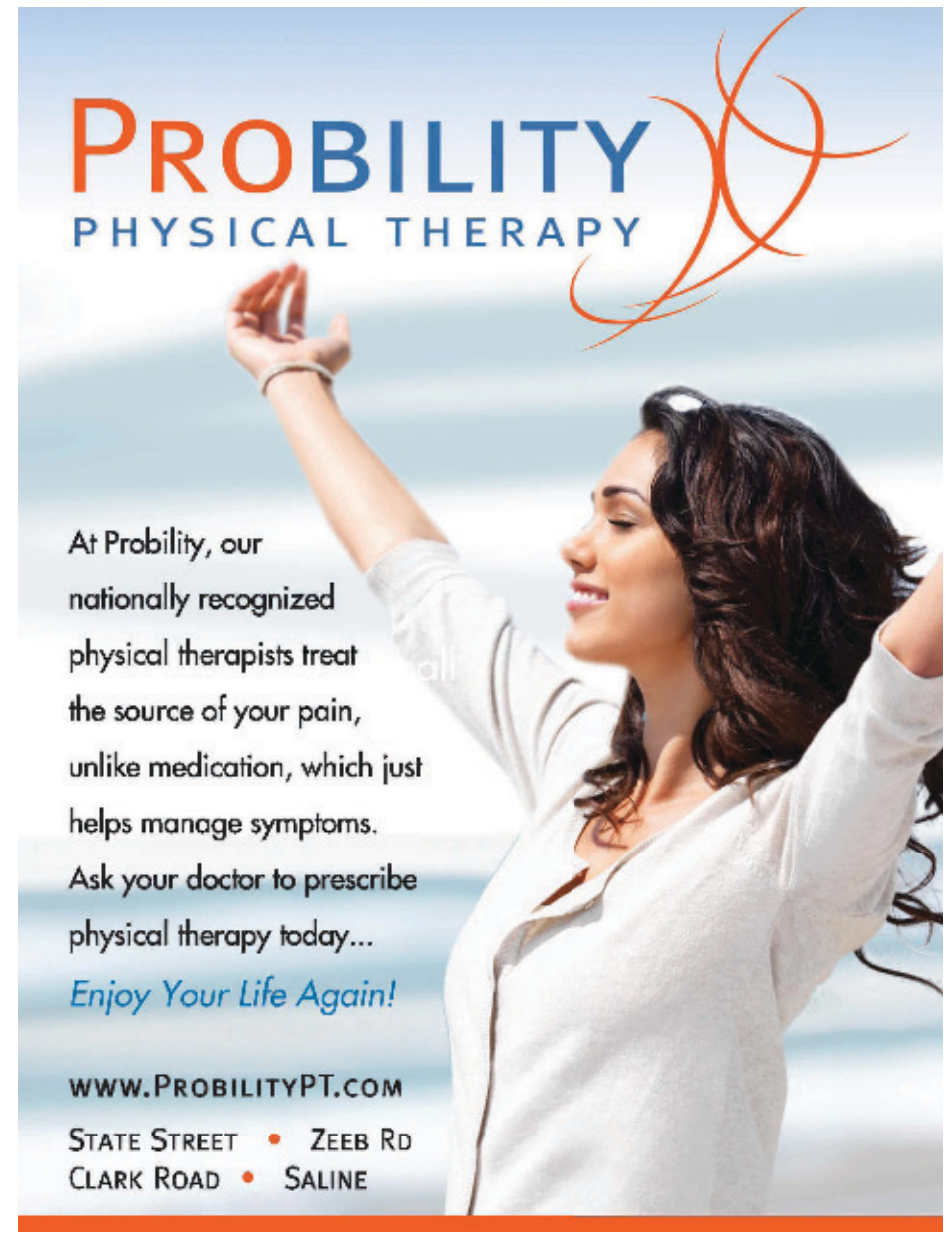

Calendar

hand to answer parent questions and to accept registration forms, although families are encouraged to submit forms before this event. RSVP to Shoshana Jackson at shoshanajackson@jccfed.org or phone 971-0990. 3–5 p.m.

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday*.

Monday 14

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing*.

Beit Café: TBE Adult Education. "Year of the Torah." 7 p.m.

Tuesday 15

"The Art of Marriage:" Jewish Learning Institute. This six-session course will examine secrets of a successful marriage. The class will go beyond platitudes to cover topics at the heart of modern marriage such as: Does marriage still serve a purpose? How far should one go to make a marriage work? When is divorce the best option? 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, with tutor available. (Call for information and reservations.) 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 16

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Afternoon Delights Concert: JCC. With Ann Arbor Symphony Orchestra (AASO) featuring the Brass Quintet. $8/ tickets at the door or from AASO. For information, contact Merrill Poliner at merrill@jfsannarbor.org or phone 971-0990. Refreshments at 1 p.m. Concert at 1:30 p.m.

Movie Wednesday: TBE. This month's movie is *Waltz with Bashir*. Includes a nosh and optional discussion in the Adult Lounge. 1–3 p.m.

Bar/Bat Mitzvah Family Series: BIC. Dinner and Movie Night for 6th Grade students and their families. 6 p.m.

Hebrew 102: TBE. 6:30–7:30 p.m.

Thursday 17

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Sidney Warschausky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Mitzvah Project: JCC Seniors. Group will create Kiddush cups for the JCC Early Childhood Center classrooms. Supplies provided. 1 p.m.

Caregiver Conversations: JCC. Monthly drop-in educational and support group for adult children in a variety of caregiver roles for their aging parents. For information, contact Lisa Franklin at lfranklin@jfsannarbor.org or phone 769-0209. 6:30–8 p.m.

Thirsty Third Thursday: BIC. BIC Men's Club. 7:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 18

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. Call Ray Juni at 761-2765 for information. 1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat and Tot and Sukkat Shalom for ages 5 and under at 5:30 p.m. Tot dinner at 6 p.m. Adult Shabbat Dinner for Year of Torah Celebration at 6 p.m. Shira and Sukkat Shalom Shabbat for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows.

Shira Hadasha: BIC. Friday night service comprised of Shlomo Carlebach melodies. 6 p.m.

Family Shabbat Service: TBE. Year of Torah Celebration with Kol Halev, HSSC, MSSC and Youth Choir. 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 19

Shabbat Limmud: BIC. With Rabbi Dobrusin. 9 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 20

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Concert: TBE. Kol Halev performs in Flint. Call for information. 6:30 p.m.

Walk for Israel: TBE and Jewish Hikers of Michigan. May Hike. Meet at JCC. Call for information. 12:15 p.m.

Celebrate Israel: Jewish Federation. 1–4 p.m. at the JCC.

Judaism in the Spring: JCC. Three-week class with Michael Weiss focusing on "Judaism at the Fringe: Mapping the Boundaries of a Covenantal Community." This class will look closely at groups of Jews that, throughout history, have skirted and/or crossed the boundaries of Judaism. $60 per person. RSVP to Karen

Freedland at karenfreedland@jccfed.org or phone 971-0990. 4–5:30 p.m. *Also June 3 and 10.*

Art Exhibit Reception: JCC. Reception for exhibit of Aviva Kleinbaum's paintings. JCC Amster Gallery. Exhibit will show during regular business hours. RSVP to Karen Freedland at karenfreedlan@jccfed.org or phone 971-0990. Reception at 6 p.m.

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday*.

Monday 21

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Women's Torah Study: TBE. Led by Cantor Annie Rose. 7–8:30 p.m.

Gardening Club: JCC. Featuring monthly speakers, workshops, plant exchanges and garden tours. $5/drop-in fee. RSVP to Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 7 p.m.

Tuesday 22

"The Art of Marriage:" Jewish Learning Institute. This six-session course will examine secrets of a successful marriage. The class will go beyond platitudes to cover topics at the heart of modern marriage such as: Does marriage still serve a purpose? How far should one go to make a marriage work? When is divorce the best option? 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, with tutor available. (Call for information and reservations.) 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Jewish Theater Ensemble: JCC. First meeting for those interested in performing Jewish plays, dramas and musicals. Reservations required, as community members are donating time to launch this program to develop this Jewish Theater Group. Contact Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 7–8:30 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 23

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Fifth Grade Family Dinner: BIC. 6 p.m.

Hebrew 102: TBE. 6:30–7:30 p.m.

Men's Torah Study: TBE. Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact rgstutesman@sbcglobal.net. 7:30–9 p.m.

Thursday 24

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Sidney Warschausky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Presentation: JCC Seniors. Students from the University of Michigan Community Nursing Program will speak about living with chronic pain. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 25

Grandparent/Special Friend Shabbat: JCC. Children are encouraged to invite grandparents or a special adult friend for this annual event. Children will have made Shabbat ritual items in class, including challah covers and candlesticks. For information, contact Noreen DeYoung at noreendeyoung@jccfed.org or phone 971-0990. 11 a.m.–12:30 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. Call Ray Juni at 761-2765 for information. 1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat and Tot and Sukkat Shalom for ages 5 and under at 5:30 p.m. Tot dinner at 6 p.m. Shira and Sukkat Shalom Shabbat for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows.

Fourth Friday Shabbat Service: AARH. Musical Kabbalat services are led by rabbinic intern Aura Ahuvia. Services are followed by a vegetarian potluck dinner. Pizza nosh for children before services and childcare provided during services from 6:15–7:30 p.m. For information, call 445-1910 or email Jennifer Cohen via www.aarecon.org/contact-us. 6–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 26

Tot Shabbat: BIC. For preschoolers and their families. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Tikkun Leil Shavuot: BIC. Services, Seudah Shlishit, and study sessions until midnight. Ending with a Cheesecake Oneg. 8 p.m.

Tikkun Leil Adult Torah Study: TBE. 8–10 p.m.

Mincha Service: BIC. 8:30 p.m.

Shavuot Celebration: Chabad. Services followed by festive meal and all-night learning. 9 p.m.

Shabbat services: *See listing at end of the calendar.*

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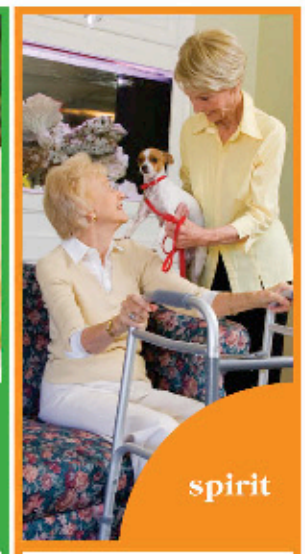

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- Pals2Pets℠
- Laughing Library

- Caregiver's Coaching
- Ask Dr. Amy
- Weekly Family E-mails & Podcast

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Personal Care: Assistance with daily living activities such as:
- Dressing
- Grooming
- Bathing
- Medication reminders
- Meal preparation

Companionship: Providing social interaction such as:
- Games/Cards
- Entertainment
- Visiting with friends
- Outings
- Escort to appointments

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Calendar

Sunday 27

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Shavuot Services: BIC. Shaharit Service at 9:30 a.m. Mincha Service at 7:30 p.m.

Shavuot Services: Chabad. Morning services at 9:45 a.m. Children are invited to come and hear the Ten Commandments and enjoy an ice cream party, followed by annual festive dairy meal for all. 9:45 a.m. Morning services; afternoon and evening services at 8:45 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Shavuot Yizkor Service and Lunch: TBE. 12:30–2 p.m.

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday*.

Monday 28

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing*.

Shavuot Services: BIC. Shaharit Service with Memorial Day Observance during Yizkor Service at 9:30 a.m. Mincha Service at 7:30 p.m.

Shavuot Services: Chabad. Morning services at 9:45 a.m.; Yizkor memorial services at 11 a.m.; Afternoon and evening services at 9 p.m.

Tuesday 29

"The Art of Marriage:" Jewish Learning Institute. This six-session course will examine secrets of a successful marriage. The class will go beyond platitudes to cover topics at the heart of modern marriage such as: Does marriage still serve a purpose? How far should one go to make a marriage work? When is divorce the best option? 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, with tutor available. (Call for information and reservations.) 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 30

Concert and Dinner: TBE and STC. Dinner at 6:30 p.m. Concert at 7:15 p.m.

Annual Board Meeting: Jewish Federation. 7–8:30 p.m. at the JCC.

Thursday 31

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Sidney Warschausky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Musical Afternoon: JCC Seniors. Starring the Klez Kids, the Klezmer band of Hebrew Day School. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 p.m. at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Phone numbers and addresses of frequently listed organizations:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

May 4	**8:41 p.m.**
May 11	**8:28 p.m.**
May 18	**8:35 p.m.**
May 25	**8:41 p.m.**

Film Festival Highlights, continued from page 1

Scene from *Dolphin Boy*

Yiddish film from 1937. It is inspired by S. Ansky's research of Jews living in the Polish-Russian countryside just before World War I. Guest speaker, Maya Barzilai, assistant professor of Hebrew literature and Jewish culture, will lead a discussion after the film. The 5 p.m. film will be *Love, Etc.*, a poignant and humorous exploration of love depicted through five real stories.

On Tuesday, May 1, at 8 p.m., the featured film will be *Remembrance*, which was inspired by actual events about a Jewish woman and her Polish lover, who escape the terror of a German concentration camp. They are separated during the escape but find each other 30 years later.

Buried Prayers will be the 8 p.m. film on Wednesday, May 2. Survivors of the Warsaw ghetto uprising were held at the Maidanek death camp. Knowing they were being selected for death, they surreptitiously buried their possessions in the hope that they would be found. These items have remained hidden for 63 years, and have just recently been unearthed. Jaime Wraight, director of the Voice/Vision Holocaust Survivor Oral History Archive of University of Michigan, will be the guest speaker.

Closing day, Thursday, May 3, at 5 p.m., will feature *Shalom Aleichem-Laughing in the Darkness,* followed by the Israeli film, *Mabul* at 8 p.m., *Mabul* was nominated for six Ophir Awards (Israeli Academy Awards). Following the final film, Festival sponsors are invited to an Afterglow Party at 10 p.m. at Sava (216 South State Street.) For more information, contact Karen Freedland 971-0990 or karenfreedland@jccfed.org. ■

Celebrate Israel, continued from page 1

says Hern. "I am so glad that TBE and JHOM are holding the Walk for Israel. This new activity will further demonstrate our community's enthusiasm for Israel."

All participants are encouraged to wear blue and white. "In Israel, many people wear blue and white on Independence Day," says Celebrate Israel committee member Dina Pedersen. "It really adds to the atmosphere, and I hope people will show their colors at Celebrate Israel." New Celebrate Israel t-shirts will be available for purchase in advance; details about t-shirts will made available shortly.

Volunteers are needed to help make Celebrate Israel a success. Volunteers receive free entry and a festival t-shirt. Sponsors get free entry, a t-shirt, food voucher or preferred parking. For more information or to register, volunteer or sponsor Celebrate Israel, visit www.jewishannarbor.org/celebrateisrael or contact Eileen Freed to volunteer or become a sponsor, at celebrateisrael@jewishannarbor.org or 677-0100. Entry to Celebrate Israel is $5/individual and $15/family. Preregistration is highly encouraged. ■

Vitals

Mazel tov

Jacob Schneyer on his bar mitzvah, May 26.
Juliet Mandell on her bat mitzvah, May 5.
Ellie Simon on her bat mitzvah, May 5.
Zoe Koster-Mockeridge on her bat mitzvah, May 12.
Aaron Bradin on his bar mitzvah, May 12.
Nya Weiss on her bat mitzvah, May 12.
Kennedy Lieberman on her bat mitzvah, May 25.
Rivka Pratt-Schiel and Jim Schiel, on the birth of their grandson, Xavier James Black-Elk, born on March 12 to Nicholas and Jessica Black-Elk.

Condolences

Lisa Shapiro on the death of her father, Milton Burg, March 5.
Emily Miller on the death of her mother, Thelma Berman, March 9.
Lauren Gold on the death of her grandmother, Lenka Goldova, March 21.
Genie Wolfson on the death of her mother, Harriet Krantz Wolfson, April 4.
Doris Lipnik on the death of her husband, and Susan Bouderman on the death of her father, Alvin Lipnik, April 11.
Sophie Mordis on the death of her husband, Robert Mordis, April 16.
Sallie Kochin Abelson on the death of her step-brother, Stuart Wurtman, April 16.
Lori Bennett Stein on the death of her father, Earl Bennett.

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Ann Arbor City Club 5
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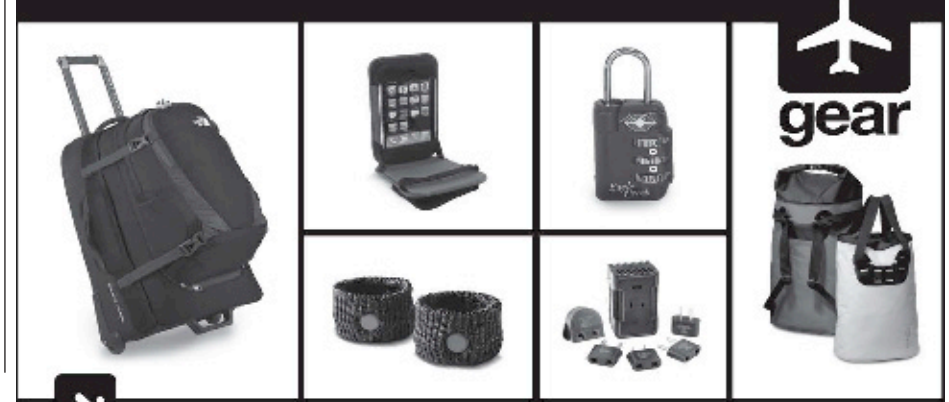
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JERUSALEM: CITY OF PEACE

The Jewish Federation of
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the 8th Annual

CELEBRATE ISRAEL

Sunday May 20, 2012

1:00pm-4:00pm

Jewish Community Center

2939 Birch Hollow Drive • Ann Arbor MI • 48108

Walk for Israel will commence at 12:30pm
(registration:12:15pm)

RAIN OR SHINE

- Live "Street" Entertainment
- Israeli Dancing
- Return of the Nahalal Tent
- Jerusalem Light Rail Tour
- Israel Café (kosher)
- Israel-Themed Activities for All Ages
- Quick Sketch Artist Darrell Swift ($10)
- Participatory Drum Sessions

Registration: $15 per family/$5 per individual

Bring family photos, recipes, and stories to share at the Museum of the Jewish People activity. Items may be sent in advance to eileenfreed@jewishannarbor.org.

Become an event sponsor or sign up to volunteer and receive free entrance and other incentives.

For more information or to register, volunteer or sponsor the event, call 734-677-0100
or visit: www.jewishannarbor.org/celebrateisrael

Please wear blue and white to celebrate the day!

Jewish Federation of Greater Ann Arbor

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